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PARADISE LOST.

A

P O E M,

I N

T W E L V E B O O K S.

THE AUTHOR

J O H N M I L T O N.

W I T H

Historical, Philosophical, and Explanatory NOTES.

Translated from the FRENCH of
The learned RAYMOND de St. MAUR.

A N D

Various critical REMARKS and OBSERVATIONS, from

Mr. ADDISON,
Dr. WARBURTON,
Dr. NEWTON,
Dr. PEARCE,

Dr. BENTLEY,
Mr. RICHARDSON,
and
Mr. HUME.

A new EDITION, adorn'd with PLATES.

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ADVERTISEMENT.

THIS being the first edition of the PARADISE LOST published in England with notes, it may be deemed incumbent on the Editor to give his reasons for the present publication, and for his choice of the notes subjoined.

His principal motive for publishing this poem with explanatory and critical Notes was, to put it in the power of those who are not versant in classical learning, to understand and relish the beauties of the noblest and happiest effort of human genius that ever appeared; and, by this means, to render it, if possible, more universally known and admired.

Among innumerable beauties that shine in his Works, this prince of English poets has been charged with a few faults*; such as, an inordinate ostentation of learning, a studied obscurity of diction, and a frequent use of foreign phrases and technical words. To remove the difficulties arising to the reader from these defects, and to render this divine poem perspicuous throughout, as well as to illustrate and display its more evident and apparent beauties, is the intention of the present Editor in the notes subjoined.

More fully to attain this end, the annexed notes are of three several kinds. Those of the learned French commentator are entirely explanatory of those frequent allusions to ancient history and fable, and of that extensive variety of learning and science which are met with in this poem. Those of the English gentlemen are mostly critical, tending to illustrate the sense of difficult passages, to remark the peculiarities of style, to dis-

* See Addison's Criticism upon Paradise Lost.

play the beauties of language and sentiment, and to point out the poet's imitations of other authors, ancient and modern. A third kind, not the least curious, are employed in marking such passages in his divine poem, as are thought to allude to anecdotes of MILTON's own life, or to circumstances of the times wherein he flourished.—Minute and verbal criticisms the publisher chose altogether to omit.

The notes of the English commentators, among whom are names of the greatest eminence in the republic of letters; are here affixed to their particular authors: those of the French one are without that distinction.

The Editor shall conclude with an extract from the fourth article of the present State of the Republic of Letters for 1735; the Writer of which apostrophises our Poet in the following spirited manner:

“ O MILTON! thou hast employed all thy vast treasure of ability, wit, and learning; all the propriety, beauty, and energy of words our language was capable of; all the sweetness and harmony of numbers; all the fire, sublimity and majesty of imagination peculiar to thyself, added to what could be supplied by those who have most excelled in that angelical faculty; all the firmness, force and dignity of mind thy piety and virtue excited in thee, or rewarded thee with; and together with all these, a genius perfectly poetical, and that regulated by a most solid judgment; all these thou hast consecrated to produce a poem, more instrumental than any other human composition, to calm and purify the mind, and exalt it to a state of tranquillity and felicity the utmost mortality is capable of.”

LONDON, Mar. 15. }
1775. }

The EDITOR.





Three Poets, in three distinct Ages born,
GREECE, ITALY, and ENGLAND, did adorn:
The First, in Loftiness of Thought surpass'd;
The Next, in Majesty; in both, the Last.
The Force of Nature could no further go;
To make a Third, she joind the former two.

THE
L I F E
OF
JOHN MILTON.

FROM a family and town of his name in Oxfordshire our author derived his descent; but he was born at London in the year 1608. The publisher* of his works in prose, (on whose veracity some part of this narrative must entirely depend,) dates his birth two years earlier than this: But contradicting himself afterwards in his own computation, I reduce it to the time that Monsieur Bayle hath assigned; and for the same reason which prevailed with him to assign it: His father John Milton, by profession a scrivener, lived in a reputable manner on a competent estate, entirely his own acquisition, having been early disinherited by his parents for renouncing the communion of the church of Rome, to which they were zealously devoted. By his wife Sarah Caston he had likewise one daughter, named Anna, and another son, Christopher, whom he trained to the practice of the common law, who, in the great rebellion, adhered to the royal cause; and in the reign of King James II. by too easy a compliance with the doctrines of the court, both religious and civil, he attained to the dignity of being made a judge of the common pleas; of which he died divested, not long after the Revolution.

But John, the subject of the present essay, was the favourite of his father's hopes; who, to cultivate the great genius which early displayed itself, was at the expense of a domestic tutor; whose care and capacity

* Mr. Toland,

An. etat. 12. his pupil hath gratefully celebrated in an excellent Latin elegy.* At his initiation, he is said to have applied himself to letters with such indefatigable industry, that he rarely was prevailed with to quit his studies before midnight; which not only made him frequently subject to severe pains in his head, but likewise occasioned that weakness in his eyes, which terminated in a total privation of sight. From a domestic education he was removed to St. Paul's school,

to complete his acquaintance with the classics under the care of Dr. Gill; and after a short stay there, was transplanted to Christ's College in Cambridge, where he distinguished himself in all kinds of academical exercises. Of this society he continued a member till he commenced master of arts;

An. etat. 15. turned to his father, who had quitted the town, and lived at Horton in Buckinghamshire, where he pursued his studies with unparalleled assiduity, and success.

An. etat. 23. and then, leaving the university, he returned to his father, who had quitted the town, and lived at Horton in Buckinghamshire, where he pursued his studies with unparalleled assiduity, and success.

After some years spent in this studious retirement, his mother died; and then he prevailed with his father to gratify an inclination he had long entertained of seeing foreign countries. Sir Henry

An. etat. 30. Wotton, at that time provost of Eaton College, gave him a letter of advice for the direction of his travels; but, by not observing an excellent maxim in it,† he incurred great danger, by disputing against the superstition of the church of Rome, within the verge of the Vatican. Having employed his curiosity about two years‡ in France and Italy, on the news of a civil war breaking out in England, he returned, without taking a survey of Greece and Sicily, as, at his set-

* See the fourth in his collection of poems.

† *I pensieri stretti, ed il viso sciolto.*

‡ *Et jam bis viridi surgebat culmus arista,
Et totidem flavas numerabant horrea messes,—
Nec dum aderat Thyrsis: pastorem scilicet illum
Dulcis amor musæ Thuscâ retinebat in urbe.*

Epitaph. Dam.

ting out, the scheme was projected. At Paris * the Lord Viscount Scudamore, ambassador from King Charles I. at the court of France, introduced him to the acquaintance of Grotius, who, at that time, was honoured with the same character there by Christina Queen of Sweden. In Rome, Genoa, Florence, and other cities of Italy, he contracted a familiarity with those who were of highest reputation for wit and learning; several of whom gave him very obliging testimonies of their friendship and esteem, which are printed before his Latin poems. The first of them was written by Manso Marquis of Villa, a great patron of Tasso, by whom he is celebrated in his poem on the Conquest of Jerusalem. † It is highly probable, that to his conversation with this noble Neapolitan we owe the first design which MILTON conceived, of writing an epic poem; and it appears by some Latin verses, addressed to the Marquis, with the title of *Mansus*, that he intended to fix on King Arthur for his hero; but Arthur was reserved to another destiny!

Returning from his travels, he found England on the point of being involved in blood and confusion. It seems wonderful, that one of so warm and daring a spirit, as his certainly was, should be restrained from the camp in those unnatural commotions. I suppose we may impute it wholly to the great deference he paid to paternal authority, that he retired to lodgings provided for him in the city; which being commodious for the reception of his sister's sons, and some other young gentlemen, he undertook their education; and is said to have formed them on the same plan which he afterwards published, in a short tractate, inscribed to his friend Mr. Hartlib.

In this philosophical course he continued, without a wife, till the year 1643; when he married Mary, the daughter of Richard Powel of Foresthill in Oxfordshire, a gentleman of estate and reputation in that county, and of principles so

* *Defensio secunda.* Pag. 96. fol.

† *Fra Cavalier' magnanimi, e cortesi,*
Resplende il Manso.

very opposite to his son-in-law, that the marriage is more to be wondered at than the separation which ensued, in little more than a month after she had cohabited with him in London. Her desertion provoked him, both to write several treatises concerning the doctrine and discipline of divorce, and also to make his addresses to a young lady of great wit and beauty ; but, before he had engaged her affections to conclude the marriage-treaty, in a visit at one of his relations, he found his wife prostrate before him, imploring forgiveness and reconciliation. It is not to be doubted, but an interview of that nature, so little expected, must wonderfully affect him ; and perhaps the impressions it made on his imagination, contributed much to the painting of that pathetic scene in *Paradise Lost**, in which Eve addresseth herself to Adam for pardon and peace. At the intercession of his friends who were present, after a short reluctance, he generously sacrificed all his resentment to her tears :

— Soon his heart relented
Tow'ards her, his life so late, and sole delight,
Now at his feet submissive in distress.

And after this re-union, so far was he from retaining an unkind memory of the provocations which he had received from her ill conduct, that when the King's cause was entirely oppressed, and her father, who had been active in his loyalty, was exposed to sequestration, MILTON received both him and his family to protection, and free entertainment, in his own house, till their affairs were accommodated, by his interest in the victorious faction.

An. etat. 41. Mr. MILTON was now grown famous by his polemical writings of various kinds, and held in great favour and esteem by those who had power to dispose of all preferments in the state. 'Tis in vain to dissemble ; and far be it from me to defend his engaging with a party combined in the destruction of our church and monarchy. Yet, leaving

the justification of a misguided sincerity to be debated in the schools, may I presume to observe in his favour, that his zeal, distempered and furious as it was, does not appear to have been inspirited by self-interested views. For, it is affirmed, that though he lived always in a frugal retirement, and, before his death, had disposed of his library, (which we may suppose to have been a valuable collection,) he left no more than 150*l.* behind him for the support of his family: And whoever considers the posts to which he was advanced, and the times in which he enjoyed them, will, I believe, confess he might have accumulated a much more plentiful fortune. In a dispassionate mind, it will not require any extraordinary measure of candour to conclude, that though he abode in the heritage of oppressors, and the spoils of his country lay at his feet, neither his conscience nor his honour could stoop to gather them.

A commission to constitute him adjutant-general to Sir William Waller was promised; but soon superseded, by Waller's being laid aside, when his masters thought it proper to new-model their army. However, the keenness of his pen had so effectually recommended him to Cromwell's esteem, that when he took the reins of government into his own hand, he advanced him to be Latin secretary, both to himself and the parliament; the former of these preferments he enjoyed both under the usurper and his son, the other till King Charles II. was restored. For some time, he had an apartment for his family in Whitehall; but his health requiring a freer accession of air, he was obliged to remove from thence to lodgings which opened into St. James's Park. Not long after his settlement there, his wife died in child-bed; and much about the time of her death, a *gutta serena*, which had for several years been gradually increasing, totally extinguished his sight. In this melancholic condition, he was easily prevailed with to think of taking another wife, who was Catharine, the daughter of Captain Woodcock of Hackney; and she too, in less than a year after their marriage, died in the same unfortunate manner as the

An. etat. 42.

former had done; and in his 23d sonnet, he does honour to her memory.

These private calamities were much heightened by the different figure he was likely to make in *An. atat. 52.* the new scene of affairs which was going to be acted in the state. For, all things now conspiring to promote the King's restoration, he was too conscious of his own activity during the usurpation, to expect any favour from the Crown; and therefore, he prudently absconded, till the act of oblivion was published; by which he was only rendered incapable of bearing any office in the nation. Many had a very just esteem of his admirable parts and learning, who detested his principles, by whose intercession, his pardon passed the seals; and I wish the laws of civil history could have extended the benefit of that oblivion to the memory of his guilt, which was indulged to his person; *ne tanti facinoris immanitas aut extitisse, aut non vindicata fuisse, videatur..*

Having thus gained a full protection from the government, (which was, in truth, more than he could have reasonably hoped,) he appeared as much in public as he formerly used to do; and employing his friend Dr. Paget to make choice of a third consort, on his recommendation, he married Elizabeth, the daughter of Mr. Minshul, a Cheshire gentleman, by whom he had no issue. Three daughters by his first wife were then living; the two elder of whom are said to have been very serviceable to him in his studies: For, having been instructed to pronounce not only the modern, but also the Latin, Greek, and Hebrew languages, they read in their respective originals whatever authors he wanted to consult, though they understood none but their mother-tongue. This employment, however, was too unpleasant to be continued for any long process of time; and therefore, he dismissed them, to receive an education more agreeable to their sex and temper.

We come now to take a survey of him in that point of view, in which he will be looked on by all succeeding ages with equal delight and admiration. An interval of

above twenty years had elapsed since he wrote the Mask of Comus †, L'Allegro, *An. etat.* ^{† 25.} Il Penseroſo, and Lycidas §; all in ſuch an exquisite strain, that though he had left no other monument of his genius behind him, his name had been immortal: but neither the infirmities of age and conſtitution, nor the vicissitudes of fortune could depreſs the vigour of his mind, or divert it from executing a deſign he had long conceived of writing an heroic poem.* The fall of man was a ſubject which he had ſome years before fixed on for a tragedy, which he intended to form by the models of antiquity; and ſome, not without probability, ſay, the play opened with that ſpeech in the fourth book of *Paradife Loft*, L. 32. which is addressed by Satan to the sun. Were it material, I believe I could produce other paſſages, which more plainly appear to have been originally intended for the ſcene: But, whatever truth there may be in this report, it is certain, that he did not begin to mould his ſubject in the form which it bears now, before he had concluded his controverſy with Salmasius and More, when he had wholly loſt the uſe of his eyes, and was forced to employ in the office of an amanuensis any friend who accidentally paid him a viſit. Yet, under all these diſcouragements, and various interruptions, in *An. etat.* 61. the year 1669, † he published his *Paradife Loft*, the nobleſt poem (next to thoſe of Homer and Virgil), that ever the wit of man produced in any age or nation. Need I mention any other evidence of its ineſtimable worth, than that the fineſt geniufes who have ſucceeded him, have ever eſteemed it a merit to re-lifh and iilluſtrate its beauties? whiſt the critic who gazed, with ſo much wanton malice, on the nakedneſs of Shakespear when he ſlept, after having formally declared war againſt it, ‡ wanted courage to make his at-tack; riſched though he was with his conqueſts over Ju-

* *Paradife Loft*, Book IX. l. 26.

† Milton's conraſt with his bookseller S. Simmons for the copy, bears date April 27. 1667.

‡ The tragedies of the laſt age confidered, p. 143.

Ilius Cæsar and the Moor ; which insolence his muse, like the other assassins of Cæsar, severely revenged on herself ; * and not long after her triumph, became her own executioner. Nor is it unworthy our observation, that though perhaps no one of our English poets hath excited so many admirers to imitate his manner, yet I think never any was known to aspire to emulation ; even the late ingenious Mr. Philips, who, in the colours of style, came the nearest of all the copiers to resemble the great original, made his distant advances with a filial reverence ; and restrained his ambition within the same bounds which Lucretius prescribed to his own imitation.

*Non ita certandi cupidus, quam propter amorem
Quod te imitari aveo : quid enim contendat hirundo
Cycnis ? —*

And now, perhaps it may pass for fiction, what with great veracity I affirm to be fact, that MILTON, after having, with much difficulty, prevailed to have this divine poem licensed for the press, could sell the copy for no more than fifteen pounds ; the payment of which valuable consideration, depended on the sale of three numerous impressions. So unreasonably may personal prejudice affect the most excellent performances !

An. actat. 63. About two years after, || together with *Samson Agonistes*, (a tragedy not unworthy the Grecian stage, when Athens was in her glory,) he published *Paradise Regain'd*. But, *Oh ! what a falling off was there !* — Of which I will say no more, than that there is scarcely a more remarkable instance of the frailty of human reason than our author gave, in preferring this poem to *Paradise Lost* ; nor a more instructive caution to the best writers, to be very diffident in deciding the merit of their own productions.

And thus having attended him to the sixty-sixth year of his age, as closely as such imperfect lights as men of letters and retirement usually leave to guide our en-

* *Vide Edgar.*

|| They were licensed July 2. 1670 ; but not printed before the year ensuing.

quiry would allow, it now only remains to be recorded, that in the year 1674, the *An. etat. 66*, gout put a period to his life, at Bunhill near London; from whence his body was conveyed to St. Giles's church by Cripplegate, where it lyes interred in the Chancel; but neither has nor wants a monument to perpetuate his memory.

In his youth he is said to have been extremely handsome: The colour of his hair was a light brown: The symmetry of his features exact; enlivened with an agreeable air, and a beautiful mixture of fair and ruddy; which occasioned the Marquis of Villa to give his epigram the same turn of thought,* which Gregory, arch-deacon of Rome, had employed above a thousand years before, in praising the amiable complexions of some English youths, before their conversion to Christianity. His stature † (as we find it measured by himself) did not exceed the middle size; neither too lean, nor corpulent: His limbs well proportioned, nervous, and active; serviceable in all respects to his exercising the sword, in which he much delighted; and wanted neither skill nor courage, to resent an affront from men of the most athletic constitutions. In his diet he was abstemious; not delicate in the choice of his dishes; and strong liquors of all kinds were his aversion. Being too sadly convinced how much his health had suffered by night-studies in his younger years, he used to go early (seldom later than nine) to rest, and rose commonly before five in the morning. It is reported, (and there is a passage in one of his Latin elegies to countenance the tradition,) that his fancy made the happiest flights in the spring: But one of his nephews used to deliver it as MILTON's own observation, that his invention was in its highest perfection from September to the vernal equinox. However it was, the great inequalities to be found in his composure, are incontestable proofs, that, in some seasons, he was but one of the people. When

* *Ut mens, forma, decor, facies, mos, si pietas sic,
Non Anglus, verum hercle angelus ipse fores.*

† *Defensio secunda, p. 87. fol.*

blindness restrained him from other exercises, he had a machine to swing in for the preservation of his health ; and diverted himself in his chamber with playing on an organ. His deportment was erect, open, affable ; his conversation easy, cheerful, instructive ; his wit on all occasions at command, facetious, grave, or satirical, as the subject required. His judgment, when disengaged from religious and political speculations, was just and penetrating ; his apprehension quick ; his memory tenacious of what he read ; his reading only not so extensive as his genius, for that was universal. And having treasured up such immense store of science, perhaps the faculties of his soul grew more vigorous after he was deprived of sight ; and his imagination, (naturally sublime, and enlarged by reading romances, * of which he was much enamoured in his youth,) when it was wholly abstracted from material objects, was more at liberty to make such amazing excursions into the ideal world, when, in composing his divine work, he was tempted to range

Beyond the visible diurnal sphere.

With so many accomplishments, not to have had some faults and misfortunes to be laid in the balance with the fame and felicity of writing *Paradise Lost*, would have been too great a portion for humanity.

ELIJAH FENTON.

* His Apology for *Smythymnus*, p. 177. fol.

The V E R S E.

TH E measure is English heroic verse without rhyme, as that of Homer in Greek, and of Virgil in Latin; rhyme being no necessary adjunct or true ornament of poem or good verse, in longer works especially, but the invention of a barbarous age, to set off wretched matter, and lame metre; graced indeed since by the use of some famous modern poets, carried away by custom; but much to their own vexation, hinderance, and constraint, to express many things otherwise, and, for the most part, worse than else they would have expressed them. Not without cause, therefore, some, both Italian and Spanish poets, of prime note, have rejected rhyme, both in longer and shorter works, as have also long since our best English tragedies, as a thing of itself, to all judicious ears, trivial, and of no true musical delight; which consists only in apt numbers, fit quantity of syllables, and the sense variously drawn out from one verse into another, not in the jingling sound of like endings, a fault avoided by the learned ancients both in poetry and all good oratory. This neglect then of rhyme so little is to be taken for a defect, though it may seem so perhaps to vulgar readers, that it rather is to be esteemed an example set, the first in English, of ancient liberty recovered to heroic poem, from the troublesome and modern bondage of rhyming.

The ARGUMENT of Book I.

This first book proposes, first, in brief, the whole subject, man's disobedience, and the loss thereupon of Paradise wherein he was placed: Then touches the prime cause of his fall, the serpent, or rather Satan in the serpent; who, revolting from God, and drawing to his side many legions of angels, was, by the command of God, driven out of heaven, with all his crew, into the great deep. Which action passed over, the poem hastens into the midst of things, presenting Satan, with his angels, now fallen into hell, described here not in the centre, (for heaven and earth may be supposed as yet not made, certainly not yet accursed,) but in a place of utter darkness, fitliest called Chaos. Here Satan, with his angels, lying on the burning lake, thunderstruck and astonished, after a certain space recovers, as from confusion, calls up him who, next in order and dignity, lay by him; they confer of their miserable fall. Satan awakens all his legions, who lay till then in the same manner confounded: they rise; their numbers, array of battle, their chief leaders named, according to the idols known afterwards in Canaan, and the countries adjoining. To these Satan directs his speech, comforts them with hope yet of regaining heaven; but tells them, lastly, of a new world, and new kind of creature to be created, according to an ancient prophecy or report in heaven; for that angels were long before this visible creation, was the opinion of many ancient fathers. To find out the truth of this prophecy, and what to determine thereon, he refers to a full council. What his associates thence attempt. Pandemonium, the palace of Satan, rises, suddenly built out of the deep: The infernal peers there sit in council.

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B.1.



R. Cooper Sculps.

PARADISE LOST.

BOOK I.

O F man's first disobedience, and the fruit
Of that forbidden tree, whose mortal taste
Brought death into the world, and all our woe,
With loss of Eden, till one greater Man
Restore us, and regain the blissful seat, 5
Sing, heav'ly Muse, that on the secret top
Of Oreb, or of Sinai, didst inspire
That shepherd, who first taught the chosen seed,
In the beginning how the heav'ns and earth
Rose out of chaos : or if Sion-hill 10

Line 7. *Oreb.*] *Horeb*, or *Choreb*, Heb. i. e. dryness ; for it was a desert or dry mountain in Arabia the Stony, where there was little or no water, *Deut.* viii. 15. *Horeb* is a part of mount *Sinai* on the west side, and *Sinai* lies on the east side of it. There Moses fed the flock of Jethro, and there God appeared to him first in a burning bush, *Exod.* iii. 1.

Ibid. *Sinai.*] Heb. from *Seneh*, i. e. a bush, or thorn ; because these bushes grew thereon in abundance. It is a very steep and high mountain in Arabia the Stony, about 156 miles from Jerusalem to the south. These are not two distinct mountains, but one, which is parted into two tops, like Parnassus, &c. of which *Sinai* is the highest, having a fair and spacious plain between them ; that top towards the west is called *Horeb*, and that to the east *Sinai*. The mountain is round, takes 7000 steps to the top, has some olive trees, fig trees, date trees, &c. and several chapels, monasteries, cells, and mosques, &c.

L. 10. *Sion.*] *Zion*, or *Tzion*, Heb. i. e. a watch-tower ; because it is the highest hill thereabout, and from it one might see the Holy Land far and near. A mountain on the north side, and some part of it within the city of Jerusalem, surrounded with steep sides, high rocks, and deep ditches, except on the north side, therefore it was very strong. Some of the Jebusites (part of the old Canaanites) defended it against all the force of the Israelites, *Jeph.* xv. 63. till the valiant king David took it from them ; there

Delight thee more, and Siloa's brook that flow'd
 Fast by the oracle of God; I thence
 Invoke thy aid to my advent'rous song,
 That with no middle flight intends to soar
 Above th' Aonian mount, while it pursues
 Things unattempted yet in prose or rhyme.

And chiefly thou, O Spi'rit, that dost prefer
 Before all temples th' upright heart and pure,
 Instruct me, for thou know'st; thou from the first
 Was present, and with mighty wings outspread
 Dove-like satt'st brooding on the vast abyss,
 And mad'st it pregnant: what in me is dark,
 Illumine; what is low, raise and support;
 That to the height of this great argument
 I may assert eternal providence,
 And justify the ways of God to men.

Say first, for heav'n hides nothing from thy view,
 Nor the deep tract of hell; say first what cause
 Mov'd our grand parents, in that happy state,
 Favour'd of heav'n so highly, to fall off
 From their Creator, and transgres his will,
 For one restraint, lords of the world besides?
 Who first seduc'd them to that foul revolt?
 Th' infernal serpent; he it was, whose guile,

he fortified the old castle, built the upper town, surrounded it with new walls, and called it *the city of David*; there he kept his court and retinue, 2 Sam. v. 9. There were many fair buildings and houses of his officers, especially his house of cedar wood, which he called *the castle of Sion*, and the sepulchre of king David, Solomon, &c. within a rock; some of their ruins are to be seen still.

L. II. *Si'oa*] *Sileah*, *Siloam*, *Shiloah*, Heb. i. e. *Sent*; for it was a brook or spring of water gilding softly down mount Sion, on the east side of the temple of Jerusalem, and at the bottom of it made a pool, which was *sent* from God, at the prayer of Isaiah, a little before his death, and when the city was closely besieged, as a blessing or gift, to cure many diseases among his people. Herein a blind man washed his eyes at Christ's command, and received his eye-sight, John ix. 7.; there was a tower built over it, by the fall of which eighteen men were killed, Luke xiii. 4.

Stirr'd up with envy and revenge, deceiv'd
 The mother of mankind, what time his pride
 Had cast him out from heav'n, with all his host
 Of rebel angels ; by whose aid aspiring
 To set himself in glory' above his peers,
 He trusted to have equall'd the Most High,
 If he oppos'd ; and with ambitious aim
 Against the throne and monarchy of God
 Rais'd impious war in heav'n, and battle proudy,
 With vain attempt. Him the almighty power
 Hurl'd headlong flaming from th' ethereal sky,
 With hideous ruin and combustion, down
 To bottomless perdition, there to dwell
 In adamantine chains and penal fire,
 Who durst defy th' Omnipotent to arms.
 Nine times the space that measures day and night
 To mortal men, he with his horrid crew
 Lay vanquish'd, rolling in the fiery gulf,
 Confounded though immortal : but his doom
 Reserv'd him to more wrath ; for now the thought
 Both of lost happiness and lasting pain
 Torments him. Round he throws his baleful eyes,
 That witness'd huge affliction and dismay
 Mix'd with obdurate pride and stedfast hate :
 At once, as far as angels ken, he views
 The dismal situation waste and wild ;
 A dungeon horrible on all fides round
 As one great furnace flam'd, yet from these flames
 No light, but rather darkness visible
 Serv'd only to discover sights of woe,
 Regions of sorrow, doleful shades, where peace

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L. 38. *Angels.*] All the modern languages of Europe borrow this word *angel* from the Greek, i. e. a messenger ; and the Hebrew *Malachi* signifies the same; because these celestial beings are the messengers of God. It denotes their office rather than their nature. In other words, they are called *spirits, ministers, gods, sons of God, thrones, &c.*

And rest can never dwell, hope never comes
 That comes to all ; but torture without end
 Still urges, and a fiery deluge, fed
 With ever-burning sulphur unconsum'd :
 Such place Eternal Justice had prepar'd 70
 For those rebellious, here their pris'on ordain'd
 In utter darknes, and their portion set
 As far remov'd from God and light of heav'n,
 As from the centre thrice to th' utmost pole.
 O how unlike the place from whence they fell ! 75
 There the companions of his fall, o'erwhelm'd
 With floods and whirlwinds of tempestuous fire,
 He soon discerns ; and welt'ring by his side
 One next himself in pow'r, and next in crime,
 Long after known in Palestine, and nam'd 80
 Beel-zebub. To whom th' arch-enemy,

L. 74. *Centre.*] *Fr. Ital. Span. Lat.* from the *Gr. i. e. a point* ;
 an astronomical term ; the middle point of a circle. Here, the
 middle point of the earth, *i. e.* three times as far from heaven as
 the two poles are distant from the equator ; which is a vast distance
 indeed.

Ibid. *Pole.*] *Fr. Lat. Gr. i. e. turning round* ; an astronomical
 term ; the two ends of an imaginary circle, on which astronomers
 say the world turns round from east to west daily. The poles are
 two, the *artic*, or north pole, and the *antarctic*, or south pole.

L. 80. *Palestine.*] *Heb. i. e. sprinkled with dust and sand* ; be-
 cause it is a very dry land ; a country of Asia upon the Medi-
 terranean sea. It was called, 1. *Canaan*, from Canaan the son of Ham.
 2. *Philistea*, or *Palestine*, from a mighty people descended from
 Mizraim, another of his sons, *Gen. x. 14.* who inhabited some
 part of it. 3. *The land of promise*, because God promised to give
 it to Abraham and his posterity for an inheritance. 4. *Judea*,
 from Judah, whose offspring had it long in possession. And, 5.
The Holy Land ; because it was honoured with God's extraordi-
 nary presence, worship, mercies, blessings, miracles, above all coun-
 tries upon earth, and with the nativity, life, actions, and doc-
 trine of the holy Jesus and his apostles.

L. 81. *Beel-zebub.*] *Baal-zebub*, or *Bel-zebub*, *Heb. i. e. the lord*
of flies ; either because the people believed that he drove away and
 destroyed flies, which very much infested them, or because mul-
 titudes of these vermin swarmed about the blood of the sacrifices
 offered to him. He was worshipped first at Babylon, and then e-
 very where, but chiefly by the people of Ekron, *2 Kings i. 2.*
 Here it is the name of one grand prince of the devils, and next

And thence in heav'n call'd Satan, with bold words
Breaking the horrid silence, thus began :

If thou beest he ; but O how fall'n ! how chang'd
From him, who in the happy realms of light, 85
Cloth'd with transcendent brightness, didst outshine
Myriads though bright ! if he whom mutual league,
United thoughts and counsels, equal hope
And hazard in the glorious enterprise,
Join'd with me once, now misery hath join'd 90
In equal ruin : into what pit thou seest
From what height fall'n, so much the stronger prov'd
He with his thunder ; and till then who knew
The force of those dire arms ? Yet not for those,
Nor what the potent victor in his rage 95
Can else inflict, do I repent or change,
Though chang'd in outward lustre, that fix'd mind,
And high disdain from sense of injur'd merit,
That with the Mightiest rais'd me to contend ;
And to the fierce contention brought along 100
Innumerable force of spirits arm'd,
That durst dislike his reign, and me preferring,
His utmost pow'r with adverse pow'r oppos'd
In dubious battle on the plains of heaven,
And shook his throne. What though the field be lost ? 105
All is not lost ; th' unconquerable will,
And study of revenge, immortal hate,
And courage never to submit or yield,
And what is else not to be overcome ;
That glory never shall his wrath or might 110

to Satan ; our Saviour calls him, *the prince of the devils*, *Math. xii. 24.*

L. 82. *Satan.*] *Heb. i. c. the adversary*; the very prince of all devils. As there are different orders and degrees of the holy angels, so there are still among the wicked ones; their chief prince is called *Satan*, *Bel-zebub*, *the old Serpent*, &c. for as every good angel is not a Michael, or a Gabriel, so every devil is not a *Satan*, a *Lucifer*, &c. and a kingdom is ascribed to him, *Matth. xii. 26.* *Eph. ii. 2.*

Extort from me. To bow and sue for grace
 With suppliant knee, and deify his power,
 Who from the terror of this arm so late
 Doubted his empire ; that were low indeed,
 That were an ignominy' and shame beneath
 This downfall ; since by fate the strength of gods
 And this imperial substance cannot fail ;
 Since through experience of this great event
 In arms not worse, in foresight much advanc'd,
 We may with more successful hope resolve
 To wage by force or guile eternal war,
 Irreconcileable to our grand foe,
 Who now triumphs, and in th' excess of joy
 Sole reigning holds the tyranny of heav'n.

So spake th' apostate angel, though in pain ;
 Vaunting aloud, but rack'd with deep despair :
 And him thus answer'd soon his bold compeer :

O Prince, O chief of many thrown powers,
 That led th' imbattel'd Seraphim to war
 Under thy conduct, and in dreadful deeds
 Fearless, endanger'd heav'n's perpetual King,
 And put to proof his high supremacy,
 Whether upheld by strength, or chance, or fate ;
 Too well I see, and rue the dire event,
 That with sad overthrow and foul defeat
 Hath lost us heav'n, and all this mighty host
 In horrible destruction laid thus low,

L. 116. *Fate.*] Fr. *Lat.* i. e. *the speech or decree of God*; a word much used by the Stoics, and other Heathen philosophers, for the providence of God; the eternal and unchangeable course of things, the unalterable law of nature, destiny.

L. 128. *Powers.*] Fr. from the *Lat.* such angels as have ability, authority, might and force in heaven. Here, such princes among the fallen angels who still retained that high order among themselves which they had before their fall.

L. 129. *Seraphim*] and *Seraph*; *Heb.* i. e. *burning and flaming like fire*, to shew the vast love and zeal of those blessed spirits to God. In scripture this word denotes holy angels of the first order of the celestial hierarchy. Here, Satan, who had been one of that high and happy order.

As far as gods and heav'ly essences
Can perish : for the mind and spi'rit remains
Invincible, and vigour soon returns, 140

Though all our glory' extinct, and happy state
Here swallow'd up in endless misery.

115 But what if he our conqu'ror (whom I now
Of force believe almighty, since no less
Than such could have o'erpower'd such force as ours)
Have left us this our spi'rit and strength entire 146

120 Strongly to suffer and support our pains,
That we may so suffice his vengeful ire,
Or do him mightier service as his thralls
By right of war, whate'er his bus'ness be 150
Here in the heart of hell to work in fire,
Or do his errands in the gloomy deep ;
What can it then avail, though yet we feel
Strength undiminish'd, or eternal being
To undergo eternal punishment ? 155

125 Whereto with speedy words th' arch-fiend reply'd :

130 Fall'n Cherub, to be weak is miserable
Doing or suffering : but of this be sure,
To do ought good never will be our task,
But ever to do ill our sole delight, 160
As be'ing the contrary to his high will
Whom we resist. If then his providence
Out of our evil seek to bring forth good,
Our labour must be to pervert that end,
And out of good still to find means of evil ; 165
Which oft-times may succeed, so as perhaps
Shall grieve him, if I fail not, and disturb
His inmost counsels from their distin'd aim.
But see the angry victor hath recall'd

L. 157. *Cherub*] in the singular number, and *Cherubim* in the plural, Heb. i. e. fulness of knowledge; angels of the first order, first mentioned, Gen. iii. 24. They were represented in the tabernacle and temple in human shape, with two wings, Exod. xxv. 18. a. Chron. iii. 10.

His ministers of vengeance and pursuit 170
 Back to the gates of heav'n : the sulphurous hail
 Shot after us in storm, o'erblown, hath laid
 The fiery surge, that from the precipice
 Of heav'n receiv'd us falling ; and the thunder,
 Wing'd with red lightning and impetuous rage, 175
 Perhaps hath spent his shafts, and ceases now
 To bellow through the vast and boundless deep.
 Let us not slip th' occasion, whether scorn,
 Or satiate fury yield it from our foe.
 Seest thou yon dreary plain, forlorn and wild, 180
 The seat of desolation, void of light,
 Saye what the glimmering of these livid flames
 Casts pale and dreadful ? Thither let us tend
 From off the tossing of these fiery waves ;
 There rest, if any rest can harbour there ; 185
 And re-assembling our afflicted powers,
 Consult how we may henceforth most offend
 Our enemy, our own loss how repair,
 How overcome this dire calamity,
 What reinforcement we may gain from hope, 190
 If not, what resolution from despair.

Thus Satan talking to his nearest mate
 With head uplift above the wave, and eyes
 That sparkling blaz'd, his other parts besides
 Prone on the flood, extended long and large
 Lay floating many a rood, in bulk as huge
 As whom the fables name of monstrous size,
 Titanian, or Earth-born, that warr'd on Jove,

L. 170. *Miristers.*] *Fr.* *Lat.* *servants.* Here, the executioners of God's vengeance upon these rebels : the holy angels. See *Psal.* ciii. 20.

L. 198. *Titanian,*] like to *Titan*, *Lat.* *Gr.* from the *Heb.* i. e. *earth* or *mud*. The fable is thus; Titan was the elder brother of Saturn; he gave the right of inheritance to him, upon condition that none of his male children should live, so the government should return to him and his issue. But finding that Jupiter, Neptune, and Pluto were brought up secretly, he with his sons made war upon Saturn, took him, his wife and children prisoners, until

- 170 Briareos or Typhon, whom the den
By ancient Tarsus held, or that sea-beast
Leviathan, which God of all his works
Created hugest that swim th' ocean-stream :
Him haply slumb'ring on the Norway foam
The pilot of some small night-founder'd skiff
Deeming some island, oft, as seamen tell,
With fixed anchor in his scaly rind
Moors by his side under the lee, while night
Invests the sea, and wished morn delays :
So stretch'd out huge in length the arch-fiend lay
Chain'd on the burning lake : nor ever thence 210

Jupiter came to age, who defeated Titan with his thunderbolts,
and punished the Titans in hell and other places.

L. 199. *Typhon,*] or *Typebas*; Heb. and Phenic. i. e. *an inundation*, Gr. i. e. *an inflammation or smoking*; because he was thunder-struck by Jupiter. A monstrous giant, half man half serpent. His head, they say, reached to heaven, his hands from one end of the earth to the other, and he blew fire out of his mouth. These two were the chief of the giants. In the war with the gods, they heaped mountains upon mountains, and battered heaven with huge rocks and islands plucked out of the sea; Jupiter struck him with thunderbolts, and laid him under mount Etna. By this fable they meant the winds which blow from one end of heaven to the other, and from it to the earth; Jupiter's conquering him signifies, that the sun moderates and tempers the winds.

L. 200. *Tarsus.*] In a cave near this city Typhon was buried, according to some authors, whom our author follows; but others say, it was under mount Etna. Strabo says, that Anchiale and Tarsus were built by Sardanapalus the last emperor of the Assyrian monarchy, about A. M. 3242, both in one day; and that Tarsus excelled Athens, Alexandria, and Rome, for polite literature.

L. 201. *Leviathan.*] Lat. Gr. from the Heb. i. e. *a heap of serpents*; as if many serpents were gathered together into one, to make up that one huge creature. Some take it to be the whale, but the whale hath no scales; others the crocodile or alligator. It is beautifully described, *Job* xli. 15.

L. 203. *Norway.*] Sax. i. e. *the north way*; a country on the north of Europe, about 1300 miles in length, and 260 in breadth. Here, the German ocean, which washeth Norway, Greenland and Iceland. The whales live in these cold northern seas, and also in the cold coast of Patagonia, near the Straights of Magellan, in great abundance, but rarely in the warm, because of their excessive fatness; for they would melt and be parboiled in hot waters.

Had ris'n, or heav'd his head, but that the will
And high permission of all-ruling Heaven
Left him at large to his own dark designs ;
That with reiterated crimes he might
Heap on himself damnation, while he fought 215
Evil to others ; and enrag'd might see
How all his malice serv'd but to bring forth
Infinite goodness, grace and mercy shewn
On man by him seduc'd ; but on himself
Treble confusion, wrath and vengeance pour'd. 220
Forthwith upright he rears from off the pool
His mighty stature ; on each hand the flames
Driv'n backward slope their pointing spires, and roll'd
In billows, leave i' th' midst a horrid vale.
Then with expanded wings he steers his flight 225
Aloft, incumbent on the dusky air,
That felt unusual weight ; till on dry land
He lights, if it were land that ever burn'd
With solid, as the lake with liquid fire ;
And such appear'd in hue, as when the force 230
Of subterranean wind transports a hill
Torn from Pelorus, or the shatter'd side
Of thund'ring Etna, whose combustible
And fuel'd intrails thence conceiving fire,

L. 232. *Pelorus.*] Lat. Gr. Heb. and Phen. i. e. a pilot ; or Gr. from Pelorus, an African pilot, whom, they say, Hannibal slew and buried, supposing he had betrayed him ; but finding his mistake, he erected a statue for him in a high place near the sea, which he called *Pelorus*.

L. 233. *Etna.*] Lat. Gr. from the Heb. *Attuna*, i. e. a furnace, chimney ; or *Ætuna*, i. e. a mist ; because of the perpetual smoke-ascending from the top of it. Pindar, an ancient Greek poet, calls it a celestial column, from its height, being the highest mountain there ; on the top of it may be seen all the island, and to Africa. A volcano or burning mountain on the east side of Sicily, about six miles in compass, 100 feet perpendicular, and a mile of ascent, which always casts up smoke, flames, ashes, and sometimes great stones, liquid metal and sulphur, which devour all things before it. This mountain has burnt above 3000 years past, but is not in the least consumed ; it hath snow upon the top, vineyards and fruitful pastures on the sides, and at the bottom. It

Sublim'd with mineral fury, aid the winds, 235
 And leave a singed bottom all involv'd
 With stench and smoke : such resting found the sole
 Of unbless'd feet. Him follow'd his next mate,
 Both glorying to have 'scap'd the Stygian flood
 As gods, and by their own recover'd strength, 240
 Not by the sufferance of supernal power.

Is this the region, this the soil, the clime,
 Said then the lost arch-angel, this the seat
 That we must change for heav'n, this mournful gloom
 For that celestial light ? Be' it so, since he 245
 Who now is sov'reign can dispose and bid
 What shall be right : farthest from him is best,
 Whom reas'on hath equall'd, force hath made supreme
 Above his equals. Farewell happy fields,
 Where joy for ever dwells : hail horrors, hail 250
 Infernal world, and thou profoundest hell
 Receive thy new possessor ; one who brings
 A mind not to be chang'd by place or time.
 The mind is its own place, and in itself
 Can make a heav'n of hell, a hell of heav'n. 255
 What matter where, if I be still the same,
 And what I should be, all but less than he
 Whom thunder hath made greater ? Here at least
 We shall be free ; th' Almighty hath not built
 Here for his envy, will not drive us hence : 260
 Here we may reign secure ; and in my choice
 To reign is worth ambition, though in hell :
 Better to reign in hell, than serve in heav'n.
 But wherefore let we then our faithful friends,
 Th' associates and copartners of our los's, 265

hath had nine terrible eruptions that we know of ; the most dreadful were in A. D. 1538, 1669, and 1693.

L. 243. *Arch-angel.] Gr. i. e. an arch or principal angel, who has power over others. See Dan. viii. 16. Luke i. 19 Rev. xiii. 7. Here, Satan ; and probably he is the only archangel that is out of heaven.*

Lie thus astonish'd on th' oblivious pool,
 And call them not to share with us their part
 In this unhappy mansion, or once more
 With rallied arms to try what may be yet
 Regain'd in heav'n, or what more lost in hell ?

270

So Satan spake, and him Beelzebub
 Thus answer'd : Leader of those armies bright,
 Which but th' Omnipotent none could have foil'd,
 If once they hear that voice, their liveliest pledge
 Of hope in fears and dangers, heard so oft
 In worst extremes, and on the perilous edge
 Of battle when it rag'd, in all assaults
 Their surest signal, they will soon resum'e
 New courage and revive, though now they lie
 Grovelling and prostrate on yon lake of fire,
 As we erewhile, astounded and amaz'd,
 No wonder, fall'n such a pernicious height.

275

280

He scarce had ceas'd when the superior fiend
 Was moving tow'ard the shore ; his pond'rous shield,
 Ethereal temper, massy, large, and round,
 Behind him cast ; the broad circumference
 Hung on his shoulders like the moon, whose orb
 Through optic glass the Tuscan artist views
 At evening from the top of Fesole,

285

L. 288. *Tuscan.*] One of the Tuscī or Hetrūscī; the antient people of Tuscany in Italy, that came from Phenicia, but Justin says from Lydia, *lib. 20.* The Latins had long wars with them, and at last conquered them under Servius Tullus, the sixth king of Rome. It is now a fine country, subject to the Grand Duke of Tuscany, in extent about 144 miles. It was called *Hetruria*, now *Tuscany*, and the people *Tuscans* or *Hetrurians*.

Ibid. *Artif.*] *Fr. Lat.* One that is skill'd in any art or science ; Milton means Galileo Galilei, an excellent astronomer, and native of Florence, the capital of Tuscany, chief philosopher and mathematician to the Grand Duke of Tuscany, who invented those glasses, whereby he discovered spots in the sun ; mountains, rivers, &c. in the moon ; the nature of the Milky-way ; the various appearances of Saturn ; many new stars about Orion and Cancer ; and 62,500 stars, whereof 63 only appeared to the bare eye.

L. 289. *Fesole.*] Vulg. *Fiesole* and *Fiezzole* ; called *Fessole* by

Or in Valdarno, to descry new lands,
Rivers or mountains in her spotty globe.

290

His spear, to equal which the tallest pine
Hewn on Norwegian hills, to be the mast
Of some great ammiral, were but a wand,
He walk'd with to support uneasy steps

270

Over the burning marle, (not like those steps
On heaven's azure,) and the torrid clime
Smote on him sore besides, vaulted with fire.

295

Nathless he fo endur'd, till on the beach
Of that inflamed sea he stood, and call'd
His legions, angel-forms; who lay intranc'd
Thick as autumnal leaves that strow the brooks

275

In Vallambrosa, where th' Etrurian shades
High over-arch'd imbow'r; or scatter'd sedge
Aflote, when with fierce winds Orion arm'd

300

Hath vex'd the Red-sea coast, whose waves o'erthrew

280

Tit. Livius, Pliny, and Silius Italicus. It was an antient city of Tuscany near Florence, the residence of the Tuscan augurs, who taught the old Romans their superstitious divinations, sacrifices, &c. Here the great Galileo resided, and made his astronomical observations from the top of the towers thereof.

L. 290. *Valdarno.*] Ital. from the Lat. i. e. the valley on the river Arnus. It is a fruitful vale on the river Arno, which runs through Tuscany and by Florence into the Tuscan sea.

L. 303. *Vallambrosa.*] Ital. Lat. i. e. a shady valley; a fruitful and pleasent valley in Tuscany, full of shades and fruitful trees.

Ibid. *Etrurian.*] *Hetruria, Thuscia, or Tuscia,* Lat.; the great dukedom of Tuscany.

L. 305. *Orion.*] Lat. from the Gr. i. e. urine, or tempest. An astron. term. It is a southern constellation of 30 stars, rising on the 9th of March, and setting in November; and bringeth storms and rain with it. See Job ix. 9. Amos v. 8. Some call Orion the god of the winds.

L. 306. *Red-sea.*] Heb. It is so called from Esau or Edom, because of the red-coloured pottage which he purchased of Jacob; for his dominions lay along that sea; and from him the country was called *Idumea*, i. e. red: and so the old Egyptians called it *Rythra*, i. e. red, which the Greeks turned into *Erythra* or *Erythras*, and the Latins into *mare Erythrum*, i. e. the Red-sea. But in the Hebrew it is called *Suph*, i. e. the sea of sedge, or weeds, which grow and float upon it in abundance. This sea parts Egypt from Arabia, and therefore it is called also the *Arabian-gulf*.

Busiris and his Memphian chivalry,
 While with perfidious hatred they pursu'd
 The sojourners of Goshen, who beheld
 From the safe shore their floting carcases 310
 And broken chariot-wheels : so thick bestrown
 Abject and lost lay these, covering the flood,
 Under amazement of their hideous change.
 He call'd so loud, that all the hollow deep
 Of hell resounded : Princes, potentates, 315
 Warriors, the flow'r of heav'n, once yours, now lost,
 If such astonishment as this can seize
 Eternal spi'rits ; or have ye chosen this place
 After the toil of battle to repose
 Your wearied virtue, for the ease you find 320
 To slumber here, as in the vales of heaven ?
 Or in this abject posture have ye sworn
 To' adore the conqueror ? who now beholds
 Cherub and seraph rolling in the flood
 With scatter'd arms and ensigns, till anon 325
 His swift pursuers from heav'n-gates discern
 Th' advantage, and descending tread us down
 Thus drooping, or with linked thunderbolts
 Transfix us to the bottom of this gulf.
 Awake, arise, or be for ever fall'n. 330

L. 307. *Busiris.*] *Lat.* from the *Gr.* i. e. *a manager of oxen*; because he butchered men like oxen : a cruel tyrant of Egypt in the time of Moses, who under a pretence of entertaining strangers, sacrificed them upon his altars. He built the famous city of Zoan or Tanais, and made it the seat of his kingdom.

Ibid. *Memphian.*] *Of or belonging to Memphis; Heb.* i. e. *a populous country, or great city.* In Hebrew it is called *Moph* and *Noph*, which the Greeks turned into *Memphis*. This great city was built, as some say, a little before the flood ; and being afterwards repaired and enlarged, it became the royal city of Egypt, till the time of the Ptolemies, who resided at Alexandria, because it was built by Alexander the Great. It was a great city, seven leagues in circuit, because in length of time four cities became one, and stood on the west side of the Nile.

L. 315. *Potentates.*] *Fr. Ital. Lat.* i. e. *mighty ones; governors, rulers of nations.* Here, some grandees among them,

They heard, and were abash'd, and up they sprung
upon the wing ; as when men wont to watch
On duty, sleeping found by whom they dread,
Rouse and bestir themselves ere well awake.

Nor did they not perceive the evil plight 335
In which they were, or the fierce pains not feel ;
Yet to their general's voice they soon obey'd
Innumerable. As when the potent rod

315 Of Amram's son, in Egypt's evil day,
Wav'd round the coast, up call'd a pitchy cloud 340
Of locusts, warping on the eastern wind,
That o'er the realm of impious Pharaoh hung

Like night, and darken'd all the land of Nile ;

320 L. 339. *Egypt.*] Lat. from the Gr. i. e. *the land of the Egopti*,
Copti, and *Copti*, from Coptus the capital of Thebais, a city
mentioned by Strabo and Plutarch; or from Cohtim, the people
and first king that settled in that country, and of the posterity
of Ham : or from Egyptus, the brother of Danaus, and an an-
tient king of it. This monarchy lasted 1300 years, till Alexander
the Great. In the Old Testament it is called the land of Ham and
Mizraim. (Mizraim signifies afflictions, and is a prediction of the
tribulations the people of God were afterwards to suffer there.)

325 L. 341. *Locusts.*] Ital. Lat. q. *loca ustans*, i. e. burning, or
laying places waste. They are mischievous flies, like grasshoppers,
that destroy the grass, corn, and fruits, where-ever they go; very
common in Egypt, Africa, and other hot countries; they live a-
bout five months only: but these were extraordinary, both for
their number, and the end for which they were sent: the ninth
plague of Egypt, sent by God to humble that proud tyrant.

330 L. 342. *Pharaoh.*] Old Egypt, i. e. a crocodile; for the people
worshipped that creature out of fear. Josephus translates it a king.
Pharaoh was the common name of their kings from the beginning
to the conquest of Alexander the Great, for 1660 years, under
forty-seven kings; as that of *Abimelech*, Heb. i. e. my father the
king, among the Philistines; Augustus and Cesar was among the
Romans; yet many of them had proper names, as Sesostris, So,
Neco, Orpha, &c.

335 L. 343. *Nile.*] Old Egypt, or contracted from *Nahal*, Heb. i. e.
the river; for that language came near to the Hebrew, and in the
Old Testament it is called *Naha!* Mizzam, i. e. *the river of the*
Egyptians; because it is the chief and only river there; from
which the Greeks and the Targum call it *Nilos*. It is usual in ma-
ny countries to call their chief river so. Thus the Ganges in
India, thus *Meschagebe* (which the French call *Mississipe*) from
Cebe, i. e. *the river*, and *Mesiba*, i. e. *the great*; *the great river*,

So numberless were those bad angels seen
 Hovering on wing under the cope of hell,
 "Twixt upper, nether, and surrounding fires;
 Till, as a signal giv'n, th' uplifted spear
 Of their great sultan waving to direct
 Their course, in even balance down they light
 On the firm brimstone, and fill all the plain ;
 A multitude, like which the populous North
 Pour'd never from her frozen loins, to pass
 Rhene or the Danaw, when her barbarous sons
 Came like a deluge on the south, and spread
 Beneath Gibraltar to the Lybian sands..

345

350

355

The Nile is also called *Sebor*, Josh. xiii. 3. from thence the Ethiopians named it *Shicri*, *Shibri*, and *Siris*, till it passes into the confines of Egypt and the last cataract. These words are of the same signification in the Ethiopic, and signify *black*; because the waters of it are black and turbid. It is the noblest river in all Africa, rising in and running through Ethiopia from south to north; it divides Egypt in the middle, waters it all over once a year, viz. June, July, August, and part of September, and discharges itself into the Mediterranean sea, at seven mouths formerly, see Isa. xi. 15. but only two of them are navigable at this time, one at Damietta, and another at Rosetta; the other five being small ones, filled up with sands or artificial canals, after a long course of 1000 German miles, and 4000 English.

L. 353. *Rhene*,] or *Rhine*; *Teut.* i. e. *pure*; because of the clearness of the waters; or *Gr.* i. e. *the flood*, or *river*; because it is a vast one. A large river in Germany, rising in the Alps, parts France and Germany, and after a long course of 1000 miles throws itself into the German ocean, in two large mouths near the Briel; therefore Virgil calls it *Bicornis*, i. e. *having two horns*, or *passages*.

Ibid. *Danaw*,] *Danow*, *Danube*, and by the natives *Tonaw*, *Teut.* i. e. *thunder*; because of the thundering noise of its rapid current and three grand cataracts. Or *Danubius*, *Lat.* q. *Danivius*; i. e. *snowy*, from the abundance of snow that falls upon the adjacent mountains, and swells the river; or from *Danai*, an ancient people that are said to have dwelt thereabouts. A grand river in Europe; it riseth in Suaben, runs through Germany, Bavaria, Austria, Hungary, Bulgaria, &c. into the Euxine sea in six or seven mouths, (but only two are navigable,) after a course of near 2000 miles, wherein it receives sixty other rivers, whereof thirty are navigable. It is very broad, and 200 feet deep in divers places, and abounds with many large islands and villages.

L. 355. *Gibraltar*,] Arab. *Jibil Tharek*, i. e. *the mountain of Tharek*, captain of the Moors, *A. D.* 718. when from Africa

Worthwith from every squadron and each band
 345 The heads and leaders thither haste where stood
 Their great commander ; godlike shapes and forms
 Excelling human, princely dignities,
 And pow'rs that erst in heaven sat on thrones ; 360
 Though of their names in heav'nly records now
 350 Be no memorial, blotted out and ras'd,
 By their rebellion, from the books of life.
 Nor had they yet among the sons of Eve 364
 Got them new names ; till wand'ring o'er the earth,
 Through God's high sufferance for the tri'al of man,
 By falsities and lies the greatest part
 Of mankind they corrupted to forsake
 God their Creator, and th' invisible
 Glory of him that made them to transform 370
 Oft to the image of a brute, adorn'd
 With gay religions full of pomp and gold,
 And devils to adore for deities :
 Then were they known to men by various names,
 And various idols through the heathen world. 375
 Say, Muse, their names then known, who firſt, wholast,
 Rous'd from the ſlumber, on that fiery couch,
 At their great empe'ror's call, as next in worth.
 Came ſingly where he stood on the bare ſtrand,
 While the promiſcuouſ croud stood yet aloof. 380
 The chief were thoſe who from the pit of hell
 Roaming to ſeek their prey on earth, durſt fix
 Their ſeats long after next the ſeat of God,
 Their altars by his altar, gods ador'd

they invaded Spain, and pitched firſt upon that promontory, which is upon the mouth of the ſtreights between Spain and Africa. These ſtreights were formerly called the *Straits of Hercules*, and of *Gades*. From that time the Moors poſteſſed Spain 760 years, till 900,000 of them were expelleſ by Ferdinand and Isabella, A. D. 1492. But the Moorish is ſtill ſpoken in ſome parts of it, and many of their cuſtoms and Savage diſpoſitions continue in the blood of the Spaniards to this day.

L. 384. Altar.] Teut. Dut. Fr. Lat. i. e. high; because it was

Among the nations round, and durst abide
 Jehovah thund'ring out of Sion, thron'd
 Between the Cherubim ; yea, often plac'd
 Within his sanctuary itself their shrines,
 Abominations ; and with cursed things
 His holy rites and solemn feasts profan'd,
 And with their darkness durst affront his light.
 First Moloch, horrid king, besmear'd with blood
 Of human sacrifice, and parents tears,
 Though for the noise of drums and timbrels loud.

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raised above the ground : or, *to burn* ; because sacrifices were offered upon altars. From the *Heb. Arar*, i. e. *to pray or implore* ; or of *El*, *God*, and *Tar*, *a place appointed for the worship of God*.

L. 388. *Sanctuary.*] *Fr.* from the *Lat. i. e. a holy and sanctified place.* The most holy part of the tabernacle, within the veil, and in the west end of Solomon's temple, adorn'd with two cherubims, the ark of the covenant, and the extraordinary presence of God. It was unlawful for any man to enter into it, but the high-priest only, and that but once in the year, on the great day of atonement, which answered to the first of our September. The most sacred place was called *the holy of holies*, i. e. *the most holy place*, *Levit. xvi. 23.*

Ibid. *Shrines.*] *Fr. Sax. Lat. i. e. desks, cabinets, or closets.* The Saxons meant thereby closets or temples, like the *lares* among the old Romans; wherein they kept the reliques of their saints, and the latter their gods. In these they made their prayers. Shrines were the altars or temples of those idols, where these devils were worshipped. Here the temple of the true God was made a repository for those idols; for so Solomon, Manasses, and other wicked kings of Judah did.

L. 392. *Moloch.*] *Molech, Milcom, Melcom ; Heb. i. e. a king.* An idol of the Ammonites, strictly forbidden the Jews, *Levit. xviii. 21. xx. 2.* The prophets denounced, and God executed grievous judgments upon all the worshippers of it; and no wonder, for it was a most infamous idol. *1st*, In his assuming the name of a king, and robbing God of his sovereignty and glory. *2dly*, In the inhumanity of the worship paid him. Moloch was a hollow statue of brass, with the head of an ox and the hands of a man, with seven chapels. It was made red hot, then the priests threw the sacrifices into its arms, where they were burnt to death in a dreadful manner. The Carthaginians offered 200 children of their nobility to it at one time, and 300 at another; which made Darius send ambassadors to Carthage, with an edict to forbid them that inhumanity, 490 years before Jesus Christ. See *Justin. Hist. lib. 19. cap. 1.*

- 385 Their childrens cries unheard, that pass'd through fire
To his grim idol. Him the Ammonite 396
Worshipp'd in Rabba and her wat'ry plain,
In Argob, and in Basan, to the stream
Of utmost Arnon. Nor content with such
390 Audacious neighbourhood, the wisest heart 400
Of Solomon he led by fraud to build
His temple right against the temple' of God
On that opprobrious hill, and made his grove
The pleasant valley' of Hinnom, Tophet thence

L. 396. *Ammonites.*] The posterity of Ben-Ammi, *Heb. i. e. the son of my people*; the son of Lot by his youngest daughter, *Gen. xix. 38.*

L. 397. *Rabba.*] or *Rabbath*; *Heb. i. e. great*; the chief city of the Ammonites, on the north-east side of Jordan and the river Arnon. It was well watered by the springs of mount Arnon and mount Gilead, therefore it was called *the city of waters*, *2 Sam. xii. 27.* David took and plundered it, and made all the inhabitants slaves. There the brave Uriah lost his life, *2 Sam. xi. 17.*

L. 398. *Argob.*] *Heb. i. e. a lump of earth, or gravel*; a large, very fruitful, and populous country, lying on the east of Jordan among the mountains. It belonged to Og, king of Basan, near mount Gilead, *Deut. iii. 13, 14.* Afterwards it was called *Tribonitis*, *Gr. i. e. rocky, or stony*; see *Luke iii. 1.*

Ibid. *Basan.*] or *Basban*; *Heb. i. e. in ivory, or tooth*; because it lay between two ranges of mountains like the tooth of an elephant.

L. 399. *Arnon.*] *Heb. i. e. a wild ash*; because these trees grew upon the banks of it in abundance.

L. 401. *Solomon.*] *Salomon, or Schelamoch; Heb. i. e. peace, or peaceable*; because he was a peaceable prince, not like his father; the son of David by Bathsheba, (*Heb. i. e. the daughter of the oath*,) the third king of Israel, and the wisest of all mortals since the fall of Adam, *1 Kings iv. 29.* yet he fell into this abominable idolatry, and built a temple to this devil, near that which he himself had erected to the living and true God, to gratify his idolatrous wives, *1 Kings xi. 5.*

L. 404. *Hinnom.*] *Heb. i. e. gracious*. This was the name of the possessor of the valley, which is also called *the valley of Ben-Hinnom*, *Heb. i. e. of the son of Hinnom.* It lies at the foot of mount Moriah and mount Olivet, southward. There stood the grove of Moloch, wherein they offered children, and other sacrifices, to this cruel idol. It was also called *the valley of Tophet*, and our Saviour likened it to hell. The valley of Jehosaphat runs across the mouth of it, which is so called, because there that pious king was buried.

Ibid. *Tophet.*] *Heb. i. e. a drum*; because idolaters beat drums

And black Gehenna call'd, the type of hell. 405
 Next Chemos, th' obscene dread of Moab's sons,
 From Aroar to Nebo, and the wild
 Of southmost Abarim; in Hesebon
 And Horonaim, Seon's realm, beyond

&c. to drown the cries of miserable creatures which were broiled to death in that pit of fire. A cruelty which God never commanded, always abhorred, strictly prohibited, and severely punished, *Jer. vii. 31. xix. 5.*

L. 405. *Gehenna.*] Gr. from the Heb. i. e. *the land of Hinnom*; for Hinnom was the lord of it: and *Tophet*, because idolaters beat drums in the grove of Moloch which stood there: but our Saviour and others mean the place of the damned thereby, *Mat. xviii. 9.* because of the dreadful torments there.

L. 406. *Chemos.*] or *Kemos*; II. Heb. i. e. *swift*, or *speedy*, from the swiftness of the sun, which this idol represented. Others say, *hid and concealed*; because of the shameful prostitutions and rites of this idolatry.

L. 407. *Aroar.*] or *Aroer*; Heb. i. e. *heat*, or *destroyed and rooted out*; because Jephtha won a memorable battle near it, *Judg. xi. 33.*

Ibid. *Nebo.*] Heb. i. e. *a prophecy*; a city and mountain of the Moabites, near to mount Pisgah, 20 miles from Jerusalem eastward, on the east side of the Dead sea, belonging to Sihon king of Og, very good for pasture and cattle, being a mountainous country. Upon this mountain Moses had a fair view of Canaan, died, and was buried, *Deut. xxxiv. 1.* and there Jeremy hid the tabernacle, ark, and altar of incense, in a hollow cave, *2 Maccab. ii. 5.*

L. 408. *Abarim.*] Heb. i. e. *bridges*, or *passages*; because of divers fords over Jordan near to these mountains. A ridge of mountains lying along the east of the Dead sea, belonging to Moab, which part the kingdoms of the Moabites, Edomites, and Ammonites. Nebo, Pisgah, and Peor were several mountains in this tract. *Numb. xxxiii. 47. Deut. xxxii. 49.*

Ibid. *Hesebon.*] for *Hesebon*; Heb. i. e. *numbering*, *thinking*, or *instructing*; because there was an academy or school. The royal city of Sihon or Sehon, king of the Amorites; therefore Sihon is called king of Heshbon, *Deut. i. 4.*

L. 409. *Horonaim.*] Heb. i. e. *the mountains*, or *furies*; and in the Syriac, *liberties*. Two cities of the Moabites; one was called the upper, and the other inferior or lower, *Isa. xv. 5.* There Sanballat, the bitter enemy of Nehemiah, was born, *Nehem. ii. 10.*

Ibid. *Seon.*] or *Siebon*; Heb. i. e. *rooting up*, or *destroying utterly*; because he was a cruel oppressor of his neighbours. A king of the Amorites, who refused the Israelites a passage through his dominions into Canaan, which occasioned a bloody war; but they vanquished him, and possessed all his country, *Numb. xxi.*

- 405 The flow'ry dale of Sibma, clad with vines, 410
 And Eleale, to th' Asphaltic pool.
 Peor his other name, when he entic'd
 Isra'el in Sittim, on their march from Nile,
 To do him wanton rites, which cost them woe.
 Yet thence his lustful orgies he enlarg'd 415
 Ev'n to that hill of scandal, by the grove
 Of Moloch homicide; lust hard by hate;
 Till good Josiah drove them thence to hell.

2, 32. He had taken Horonaim from the Moabites; therefore Milton judiciously calls these cities the realm of Seon.

L. 411. *Eleale.*] or Elealeh; Heb. i. e. the *ascention*, or *burnt-offering of God*. A town six miles from Heshbon, belonging to Sihon, beyond Jordan to the east, and thirty-six miles from Jerusalem. It fell to the tribe of Reuben after the conquest of these countries, *Numb.* xxxii. 37. It abounded with vines and other good fruits, and was a strong city in the days of St. Jerome; he flourished in the fourth century, and died 420.

Ibid. *Asphaltos,*] or *Asphaltus*; Lat. from the Gr. i. e. *yielding bitumen* or *sulphur*. A lake of sulphureous, salt and bitter water in Judea, where Sodom and Gomorrah stood, thirty-five miles from Jerusalem to the east, about twenty-four leagues long, and six or seven broad. On the east and south it is inclosed with exceeding high mountains, *viz.* Abarim, Nebo, Pisgah, Peor; on the north with the plains of Jericho; and on the west with the land belonging to the tribe of Judah, Jerusalem, &c.

L. 412. *Peor.*] *Baal-peor, Basl-pheor;* III. Heb. i. e. *a naked god* or *lord*, or, *he that sheweth his nakedness publicly*. An idol of the Moabites and Midianites, the same as Chemos, the beastly and obscene Priapus of the Greeks and Romans. An abominable idol, frequently mentioned in holy writ with the utmost abhorrence, as it well deserved. Jeremiah calls it so by way of disgrace, chap. xi. 13.

L. 413. *Sittim.*] or *Sittim*; i. e. *scourges, or thorns*. A place in the plains of Moab, sixty furlongs, or eight miles from Jordan, where the Israelites encamped last under the conduct of Moses; and where they were tempted by the wicked counsels of Balaam to commit fornication with the women of Moab, and to sacrifice to this devil; which provoked God to destroy 24,000 of them. Here grew that wood whereof the ark of the covenant was made, *Exod.* xxv. 10. xxxvii. 1.

L. 418. *Josiah.*] Heb. i. e. *the fire, or zeal of the Lord*. The 18th king of Judah, the pious son of a very wicked father and grandfather. He was a great reformer of religion. He destroyed all those idol temples and groves, as it was foretold of him by name 360 years before he was born, *1 Kings* xiii. 2. *2 Kings* xxiii. 10.

With these came they, who from the bord'ring flood
 Of old Euphrates, to the brook that parts 420
 Egypt from Syrian ground, had general names
 Of Baalim and Ashtaroth ; those male,
 These feminine. For spirits when they please
 Can either sex assume, or both ; so soft
 And uncompounded is their essence pure ; 425
 Not ty'd or manacled with joint or limb,
 Nor founded on the brittle strength of bones,
 Like cumbrous flesh ; but in what shape they chuse,
 Dilated or condens'd, bright or obscure,
 Can execute their airy purposes, 430
 And works of love or enmity fulfil.
 For those the race of Israel oft forsook
 Their living strength, and unfrequented left
 His righteous altar, bowing lowly down
 To bestial gods ; for which their heads as low 435
 Bow'd down in battle, sunk before the spear
 Of despicable foes. With these in troop
 Came Astoreth, whom the Phenicians call'd

L. 420. *Euphrates.*] Lat. Gr. from the Heb. *Phrath*, or *Prah*, i. e. *fruitful*; because it renders those countries very fruitful, which it overfloweth at a certain season yearly. The principal of the four rivers of paradise, *Gen.* ii. 14. It is the largest in Asia, and the most famous river upon earth; rising in the mountains of Armenia, the Tigris and many more join it; it waters Mesopotamia, passeth by and through Babylon, renders many countries very fruitful; and, after a course of 2000 miles, discharges itself into the Persian ocean.

L. 422. *Baalim.*] and *Baal*; IV. Heb. i. e. *lords* and *lord*. This was the first idol in the world, erected at Babylon in memory of Belus or Nimrod, whom Ninus his son and successor deified after his death, and was worshipped all the world over, though under different names, *viz.* *Baal-berith*, *Baal-gad*, *Baal-meon*, *Baal-peor*, *Baal-semen*, *Baal-zebub*, *Baal-zephon*, &c.

Ibid. *Ashtaroth.*] or *Astoreth*; V. Heb. Plur. i. e. *flocks* and *herds*; because sheep, goats, &c. were offered to her. A goddess of the Assyrians, Syrians, Phenicians, Sidonians, Carthaginians, Jews, Greeks, Romans, &c. but under different names.

L. 438. *Phenicians.*] Heb. q. *Bene-anak*, i. e. *the sons of Anak*, a gigantic man, who, with his race, inhabited that country. The people of Phenicia, Palestine, or Canaan, called *the Philistines*.

Astarte, queen of heav'n, with crescent horns ;
 To whose bright image nightly by the moon 440
 Sidonian virgins paid their vows and songs ;
 In Sion also not unsung, where stood
 Her temple on th' offensive mountain, built
 By that uxorious king, whose heart, though large,
 Beguil'd by fair idolatresses, fell 445
 To idols foul. Thammuz came next behind,
 Whose annual wound in Lebanon allur'd
 The Syrian damsels, to lament his fate
 In amorous ditties all a summer's day ;
 While smooth Adonis from his native rock 450
 Ran purple to the sea, suppos'd with blood
 Of Thammuz yearly wounded : the love tale

L. 439. *Astarte.*] VI. Heb. i. e. *a flock*; from Ashtoreth, according to the Phenician dialect; and one of their goddesses. Astarte is Sephora, the wife of Moses, and the moon.

L. 441. *Sidon.*] Heb. i. e. *a fish*; because of the great plenty and riches which the inhabitants got by the trade of fish; or of Sidon, the first son of Canaan, who first built it, Gen. x. 15. i. e. *a hunter*.

L. 446. *Thammuz.*] Egypt, from the Heb. i. e. *hidden*, or, *death*; because of the secret, infamous and obscene rites performed to this idol, which was death to utter: or from *Thamuz*, Heb. i. e. *June*; because these feasts were kept in June. This goddess was Thammuz among the Egyptians, Carthaginians and Jews, but Adonis among the Romans, &c.

L. 447. *Lebanon.*] Heb. from *Laban*; i. e. *white*; because the top of it appears white with snow: or *frankincense*; because it abounds upon it. A very long, large, and high mountain in Syria, about 200 miles in length, from Damascus to the Mediterranean sea westward, and the boundary of Canaan to the north, about 120 miles from Jerusalem. It is famous for cedar-trees, which grow only there and in some woods of America.

L. 450. *Adonis.*] VII. Heb. i. e. *Iord*. An Assyrian idol, the same as Thaminuz. The tale is; this Adonis was a fine youth, the son of Cyrra king of Cyprus by his daughter Myrrha, beloved of Venus and Proserpina, killed by a wild boar upon mount Lebanon while he was hunting, and much-lamented by these goddesses. These women kept a solemn feast at that time, weeping, lamenting, and beating themselves for his death; afterwards they rejoiced at his return to life. The festival of Adonis was celebrated through Greece, in honour of Venus and Adonis, for two days. See Potter's *Antiq. of Greece*, vol. I. p. 328.

Infected Sion's daughters with like heat ;
 Whose wanton passions in the sacred porch
 Ezekiel saw, when, by the vision led,
 His eye survey'd the dark idolatries 455
 Of alienated Judah. Next came one,
 Who mourn'd in earnest, when the captive ark
 Maim'd his brute image, head and hands lopt off
 In his own temple, on the grunsel edge, 460
 Where he fell flat, and sham'd his worshippers :
 Dagon his name, sea-monster, upward man
 And downward fish ; yet had his temple high
 Rear'd in Azotus, dreaded through the coast
 Of Palestine, in Gath, and Ascalon, 465
 And Accaron, and Gaza's frontier-bounds.

L. 455. *Ezekiel,*] or, *Jehezekiel*; *Heb. i. e. the strength of God.* The third of the four great prophets, carried a captive to Babylon with Jechoniah, when he was young : the son of Buz, a very learned priest.

L. 462. *Dagon,*] *VIII. Heb. i. e. a fish.* A god of the Syrians and Philistines, who got vast riches by fish ; which they ascribed to this idol. It was half a fish and half a man.

L. 464. *Azotus,*] or *Ahdod*; *Heb. i. e. laying waste*; because it was a strong and victorious city ; or, *Esh*, i. e. *a fire*; and *Dqd*, i. e. *the fire of love*. A sea-port town in Palestine between Joppa and Ascalon, twenty-two miles from Jerusalem to the west, and one of the five chief governments of the old Philistines. This city was so strong, that it held out a siege against Psammiticus king of Egypt, in the time of Manasses king of Judah, for twenty-nine years ; and so did also the city of Messina in Sicily for thirty years against the Lacedemonians : these are the longest sieges mentioned in history.

L. 465. *Gath,*] *Heb. i. e. a wine-press*: because much wine was made there, *Ij. lxiii. 2.* One of the chief cities of the Philistines upon the sea, very rich and powerful, distant from Jerusalem about thirty-four miles to the west, and famous for the birth-place of that giant Goliab, and others of his huge, terrible family.

Ibid. Ascalon,] *Heb. i. e. an ignominious fire*; or from *Asealus* a Lydian, who is said to have founded it. Another of the chief cities of the Philistines on the same sea, thirty miles from Jerusalem to the west.

L. 466. *Accaron,*] or *Ekron*; *Heb. i. e. barrenness*; because it was reared in an unfruitful soil. A city on the south of Gath, about thirty-six miles from Jerusalem to the west.

Ib d. Gaza,] now *Gazra*; *Perf. i. e. the place of treasure*; because thither Cambyses of Persia sent those treasures which he had

Him follow'd Rimmon, whose delightful seat
Was fair Damascus, on the fertile banks
Of Abbana and Pharpar, lucid streams.

He also' against the house of God was bold: 470
A leper once he lost, and gain'd a king,
Ahaz, his sottish conqu'ror, whom he drew
God's altar to disparage, and displace,

prepared for the Egyptian war. But it was called so many ages before, *Gen. x. 19.* or rather *Heb. i. e. a strong tower*, being a very strong and rich place; and also *Constantia*, because Constantine the Great gave it to his sister Constantia. It stands about two miles from the sea on the river Bezar, near Egypt; therefore our author here calls it the frontier-bounds of those countries, forty miles from Jerusalem towards the south-west, and was one of the best cities the old Philistines possessed.

L. 468, *Damascus.*] *Heb. i. e. drinking blood;* because there Cain slew his brother; or the habitation of Sem, because he dwelt thereabout, as also Adam and Eve, when they were expelled Paradise, as it is reported; or from Eliezer of Damascus, Abraham's chief servant, *Gen. xv. 2.* whom others take to be the founder of it. The metropolis of all Syria, 160 miles from Jerusalem to the north, very beautiful, pleasant, fertile, and well-watered by seven rivulets. It is the oldest city upon earth, built soon after the flood, and was in the early days of Abraham, but now it is sorely decayed, and called *Damas* by the Turks, by a contraction of the old name.

L. 469, *Abbana,*] or *Abana*; *Heb. i. e. stony;* because it runs down mount Libanus among many rocks and stones, is very rapid, broad, and turbid; the chief river that runs by the west and south sides of Damascus, and through it, into a great lake hard by. The fish in it are unwholesome.

Ibid. *Pharpar,*] or *Pharpar*, *Heb. ii. e. fructifying.* Another of the rivers of Damascus, or rather one of the three arms of the Abbana, now the Farfar and Chrysorrhoe, *Gr. i. e. running with gold*, because gold is found in the sands of that river. Some say these are but two branches of the Barraday.

L. 471, *Leper.*] *Fr. Ital. Span. Lat. from the Gr. i. e. a leprous man, full of scabs or scales;* one that is infected with the leprosy, *Gr. i. e. a burning, or very hot disease.* Here, Naaman the Syrian. This whole history is recorded, *2 Kings v. 1.*

L. 472, *Ahaz.*] *Heb. i. e. taking possession.* An idolatrous king of Judah, and the father of the good Hezekiah. He was the 14th king, about A. M. 3205, 762 years before Jesus Christ, and reigned sixteen years. He caused Urijah the chief priest to set up an idolatrous altar, close by the altar of God, whereof he took the pattern from that at Damascus, *2 Kings xvi. 10.* which was strictly forbidden by the divine law.

For one of Syrian mode, whereon to burn
 His odious offerings, and adore the gods 475
 Whom he had vanquish'd. After these appear'd
 A crew, who under names of old renown,
 Osiris, Isis, Orus, and their train,
 With monstrous shapes and forceries abus'd
 Fanatic Egypt, and her priests, to seek 480
 Their wand'ring gods, disguis'd in brutish forms,
 Rather than human. Nor did Israel 'scape
 Th' infection, when their borrow'd gold compos'd
 The calf in Oreb: and the rebel king.
 Doubled that sin in Bethel and in Dan, 485
 Likening his Maker to the grazed ox,
 Jehovah; who in one night, when he pass'd

L. 478. *Osiris.*] X. *Egypt*, i. e. a great eye; because of his vast wisdom and knowledge. A king and philosopher of Egypt, about A. M. 2500, who first taught the Egyptians husbandry, tillage, &c. for which they built him a temple at Memphis, and worshipped him under the form of an ox. Some think this was Mizraim, their father and founder. He is the same as Bacchus among the Greeks and Romans, and Adam wrapt up in a fable.

Ibid. *Isis.*] XI. *Egypt*, from the Heb. i. e. the woman. The wife of Osiris, and queen of Egypt, which were both deified after death.

Ibid. *Orus.*] XII. *Egypt*, from the Heb. i. e. light; the son of Isis, another king of Egypt, deified after his death. He represented the sun, presided over the hours, and was the god of time.

L. 485, *Dan.*] Heb. i. e. a judge; a city on the north of Canaan, at the foot of mount Libanus, and 104 miles from Jerusalem. It was first called *Leshem*, or *Lais*, i. e. a roaring lion, because many lions abounded thereabout. When the Danites took and demolished it, they called it *Dan*, in memory of their father, *Judg. xviii. 29.*

Ibid. *Bethel.*] Heb. i. e. the house of God; a city in the tribe of Benjamin, eight miles north from Jerusalem. At first it was called *Luz*, Heb. i. e. a nut-tree, because many of them grew thereabout; but Jacob called it *Bethel*, in memory of God's glorious appearance to him there, *Gen. xxviii. 19.*

L. 487, *Jehovah.*] It denotes the essence of God, is the peculiar and an ineffable and most mysterious name of the Deity, and can hardly be translated into any language. Ten names are ascribed to him in the Hebrew, but this is the chief, and most expressive of his infinite nature, if it could be expressed. See *Psal. lxxxiii. 18.* A name that the Jews never pronounced, lest it should be profaned; we translate it *Lord*. Hippocrates stiles it *Euormous*; the great mover of all things.

From Egypt marching, equall'd with one stroke
Both her first-born and all her bleating gods.

475 Belial came last, than whom a spi'rit more lewd: 490

Fell not from heaven, or more gross to love
Vice for itself: to him no temple stood.

Or altar smok'd; yet who more oft than he

480 In temples and at altars, when the priest

Turbs atheist, as did Eli's sons, who fill'd

495

With lust and violence the house of God?

In courts and palaces he also reigns,

And in luxurious cities, where the noise

485 Of ri'ot ascends above their loftiest towers;

And injury and outrage: and when night

500

Darkens the streets, then wander forth the sons

Of Belial, flown with insolence and wine.

Witness the streets of Sodom, and that night

In Gibeah, when the hospitable door

Expos'd a matron, to avoid worse rape. 505

These were the prime in order and in might;

The rest were long to tell, though far renown'd,

L. 495: *Eli*,] or *Heli*; *Heb.* i. e. *offering*, or *lifting up*; a judge and high priest of Israel, about A. M. 2840. He was a good man, but too indulgent to his sons, Hophni and Phinehas, which was their destruction, *I Sam.* ii. 22, 23. He judged Israel forty years, and died suddenly, being ninety-eight years old, *I Sam.* iv. 15, 18.

L. 503: *Sodom*,] or *Sedom*; *Heb.* i. e. *a plain field*; the capital of several cities in the plains of Jordan, which God destroyed by fire and brimstone from heaven, as a just vengeance upon their idolatry, luxury, and such wickedness as the laws of God made to be punished with the most ignominious death, *Gen.* xix. 24. *Obs.* That plain was called *Pentapolis*, *Gr.* i. e. *five cities*, because there were so many cities in it, *viz.* Sodom, Gomorrah, Admah, Zeboim, and Zoar.

L. 504, *Gibeah*,] or *Gibeon*; *Heb.* i. e. *a hill*; a metropolitan city of the tribe of Benjamin, situated upon a mountain four miles from Jerusalem towards the north. The citizens were sons of Belial, most abominable and wicked wretches, without the least fear of God. This was the birth-place of Saul the first king of Israel.

L. 508, *Javan*.] *Heb.* i. e. *making sad*. He was the fourth son

Th' Ionian gods, of Javan's issue held
 Gods, yet confess'd later than Heav'n and Earth,
 Their boasted parents : Titan, Heav'n's first-born, 510
 With his enormous brood, and birthright seiz'd
 By younger Saturn ; he from mightier Jove,
 His own and Rhea's son, like measure found ;
 So Jove usurping reign'd : these first in Crete
 And Ida known ; thence on the snowy top 515
 Of cold Olympus rul'd the middle air,
 Their highest heav'n ; or on the Delphian cliff,

of Japheth, and the grandson of Noah. He and his posterity first peopled that part of Greece which was called *Ionia* from him. *So Alexander the Great is called the king of Javan*, Dan. viii. 21. See Gen. x. ii. And the Tartars call Greece *Javan* from hence.

L. 510. *Titan.*] XIV. Heb. i. e. *born of the earth*; because he and all these other gods were said to be born of heaven and earth. This fable signifies the sun.

L. 512. *Saturn.*] XV. Heb. i. e. *hid*; Lat. i. e. *a sower, or full of years*, i. e. *old*; the most ancient of all the heathen gods, the youngest son of heaven and earth, whom the poets made the grandfather of all the gods, and father of Jupiter. In the Greek, *Kronos*, i. e. *the god of time*.

L. 513. *Rhea.*] XVI. Gr. i. e. *flowing*. The daughter of heaven and earth, the wife and sister of Saturn, the mother of Jupiter : she is also called *Sylvia* and *Ilia*. This fable represents Eve and the earth, which floweth with abundance of all good things, for the use and comfort of mankind.

L. 514. *Crete.*] Heb. i. e. *an archer*; because these people were excellent archers. At first it was called *Curete*, from the Curetes, Gr. i. e. *shorn*; because they cut off all the hair of their heads; they came from Palestine. The Greeks called it *Hekatompolis*, i. e. *the island with 100 cities*.

L. 515. *Ida.*] Lat. from the Gr. i. e. *a prospect*; because upon it one had a fair view of the whole island of Crete, the adjacent countries and seas.

L. 516. *Olympus.*] Lat. from the Gr. i. e. *all-shining, clear, and serene*. It is the name of several mountains; but here, of that between Thessaly and Macedon, so high, that no clouds or darkness appeared upon it; and it was covered with snow, therefore, it is called *cold*. The poets used it for heaven, and said, that Jupiter reigned there; therefore, he is called *Jupiter Olympius*.

L. 517. *Delphian.*] of *Delphi*, from *adelphoi*, Gr. i.e. *brothers*; because Apollo and Bacchus, both sons of Jupiter, were worshipped there; or from *Delphos*, the founder of it. It was very ancient, and flourished 100 years before the Trojan war. The first,

Or in Dodona, and through all the bounds
510 Of Doric land ; or who with Saturn old
Fled over Adria to th' Hesperian fields,
And o'er the Celtic roam'd the utmost isles.

All these and more came flocking ; but with looks
Down-cast and damp, yet such wherein appear'd
Obscure some glimpse of joy, to' have found their chief
Not in despair, to' have found themselves not lost
In loss itself ; which on his count'nance cast
Like doubtful hue : but he his wonted pride
Soon recollecting, with high words, that bore
Semblance of worth, not substance, gently rais'd
Their fainting courage, and dispell'd their fears.
Then strait commands that at the warlike sound
Of trumpets loud and clarions be uprear'd
His mighty standard : that proud honour claim'd
Azazel as his right, a Cherub tall ;
Who forthwith from the glittering staff unfurl'd
Th' imperial ensign, which, full high advanc'd,
Shone like a meteor streaming to the wind,
With gems and golden lustre rich imblaz'd,
Seraphic arms and trophies ; all the while
Sonorous metal blowing martial sounds:
At which the universal host upsent

most magnificent, and richest of all the oracles of Apollo, and of
all the other gods.

L. 518. *Dadona.*] Lat. from the Gr. i. e. *sounding day and night* ;
or, because it was built by Dodon, the son of Javan, and grand-
son of Japheth, the captain of a colony which first inhabited that
part of Epirus, *Gen. x. 4.*

L. 520. *The Adriatic sea.*] now the gulf of Venice or Illyria,
which separates Greece and Illyria from Italy. Saturn passed over
it when he fled into Italy, where he propagated the Phenician
and Grecian idolatry, arts and sciences ; for which he was enter-
tained by Janus the king of it, and deified after his death.

L. 534. *Azazel,* or *Guazazel;* Heb. i. e. *a goat going away, or*
sent away. The scape-goat, which bore all the sins of the people
into the wilderness, and died there, *Lev. xvi. 10.* A type of
Christ : But others take it for a devil ; therefore Milton very pro-
perly makes him to be Satan's standard-bearer in chief.

A shout, that tore hell's concave, and beyond
Frighted the reign of Chaos and old Night.

All in a moment through the gloom were seen
Ten thousand banners rise into the air

545

With orient colours waving: with them rose
A forest huge of spears; and thronging helms
Appear'd, and ferr'd shields in thick array,
Of depth immeasurable: anon they move

In perfect phalanx, to the Dorian mood
Of flutes, and soft recorders; such as rais'd

550

To height of noblest temper heroes old
Arming to battle; and instead of rage,

Deliberate valour breath'd, firm and unmov'd
With dread of death to flight or foul retreat;

555

Nor wanting pow'r to mitigate and swage,
With solemn touches, troubled thoughts, and chase

Anguish, and doubt, and fear, and sorr'ow, and pain,
From mortal or immortal minds. Thus they

Breathing united force, with fixed thought
Mov'd on in silence to soft pipes, that charm'd

560

Their painful steps o'er the burnt soil: and now
Advanc'd in view, they stand, a horrid front

Of dreadful length and dazzling arms, in guise
Of warriors old with order'd spear and shield,

565

Awaiting what command their mighty chief
Had to impose. He through the armed files

Darts his experienc'd eye, and soon traverse
The whole battalion views, their order due,

Their visages and stature as of gods;
Their number last he sums. And now his heart

570

Distends with pride, and hard'ning in his strength:
Glories: for never since created man

* L. 552. *Heroes.*] *Int. Gr.* i. e. great and illustrious men, renowned for their valour, wisdom, or virtuous deeds, for which they were deified and highly celebrated after death; as Jason, Achilles, Hercules, &c.

Met such embodied force, as nam'd with these
 Could merit more than that small infantry 575
 Warr'd on by cranes ; though all the giant-brood
 Of Phlegra with th' heroic race were join'd
 That fought at Thebes and Ilium, on each side
 Mix'd with auxiliar gods ; and what resounds
 In fable or romance of Uther's son 580
 Begirt with British and Armoric knights ;
 And all who since, baptiz'd or infidel,
 Jousted in Aspramont or Montalban,
 Damasco, or Marocco, or Trebisond ;

L. 578. *Thebes.*] *Lat.* from the *Phen.* i. e. *dirt*, or *mud*; because it was covered with water, snow, and dirt in the winter time. A famous city of Beotia in Greece, built by Cadmus, or at least the citadel of it, which was called *Cadmea* from him.

Ibid. *Troy.*] *Ilium*, *Ilion*, and *Ilios*; *Lat.* from the *Gr.* from Ilus the fourth king of Troy, who enlarged it, and gave it that name. It is called also *Troy*, from *Tros*, the second king, founded by Erychtonius, about *A. M. 2574*. The city of Troy in Phrygia, in the lesser Asia, three miles from the Egean sea, upon the river Xanthus, near mount Ida.

L. 580. *Arthur.*] *Brit.* i. e. *a strong man*. King Arthur was crowned, *A. D. 516*, and was a famous hero in old British history.

L. 581. *British.*] of *Bretain*, *Heb.* and *Phen.* i. e. *the land of tin*: or *Brit*, i. e. *painted*; because the old Phenicians dug tin out of Cornwall, &c. and the old Britons painted themselves with woad, &c. to make themselves appear more terrible in war, as the Picts in Scotland did, and the wild Americans do to this day.

L. 583. *Jousts.*] which was a very ancient diversion, when the combatants mounted on horseback, armed, adorned with feathers, and lances in their hands, run at one another in full gallop, one on one side, and the other on the other side of a low rail.

Ibid. *Aspramont.*] *Lat.* i. e. *a rough, rocky mountain*; a feigned name in romances.

Ibid. *Montalban.*] *Lat.* i. e. *a white mountain*. A mountain distant twelve miles from Rome in Italy; whereon the decisive combat was fought between the three Horatii on the side of the Romans, and the three Curiatii, on that of the Albans.

L. 584. *Damascus.*] For therein it is said that Cain and Abel the first heroes fought for life and death, *Gen. iv. 8*.

Ibid. *Marocco.*] *Heb.* i. e. *west*; or *Arab.* i. e. *a government*; *Gr.* i. e. *black*; because it is west from Canaan, and the people are black. The Romans call it *Mauritania*, i. e. *the country of the Mauri*, whom we call *Moors* and *Blacks*.

Ibid. *Trebisond.*] or *Trabisond*; by the Greeks, *Trapeza*, i. e. a four-footed stool; because it resembles that. The capital city of

Or whom Biserta sent from Afric shore,
 When Charlemain with all his peerage fell
 By Fontarabbia. Thus far these beyond
 Compare of mortal prowess, yet observ'd
 Their dread commander : he above the rest
 In shape and gesture proudly eminent
 Stood like a tow'r ; his form had yet not lost
 All her origi'nal brightness, nor appear'd
 Less than arch-angel ruin'd, and th' excess
 Of glory' obscur'd : as when the sun new risen
 Looks through the horizontal misty air
 Shorn of his beams ; or from behind the moon
 In dim eclipse disastrous twilight sheds
 On half the nations, and with fear of change
 Perplexes monarchs. Darken'd so, yet shone

585

590

595

Capadoccia, and the seat of a Turkish governor, near the Euxine sea.
 L. 585. *Afric.*] for *African*, from *Africa*; *Arab.* i. e. *an ear of corn*; because it is very fruitful in corn in the vallies; or from *Ifriki*, or *Ifrikish*, an Arabian prince. The Tartars and Indians call it *Magrib*, and *Algrib*, i. e. *the west*, on account of its situation in respect to them. Its ancient names were Olympia, Oceana, Eschatia, Coryphe, Hesperia, Eria, Ortygia, Ammonia, Ethiopia, Ophiusa, Cephenia, Cyrene, Lybia.

L. 586. *Charlemain.*] Fr. i. e. *Charles the Great*. In the Teut. and Sax. it signifies *strong, stout, valiant*. A mighty hero, a valiant and pious prince, born A. D. 742. He was king of France, and made emperor of Germany, A. D. 800. Crowned at Rome by Pope Leo III. with the title of *Cesar Augustus*, and the two-headed eagle, to signify the Roman and German empire, which he possessed in great part.

L. 587. *Fontarabbia.*] Span. from the Lat. i. e. *a rapid stream*. A very strong fort and city on the frontiers of Spain and Biscay, on the mouth of the river Ridossa, near St Sebastian, and well fortified on the borders of France, which hath frequently besieged it, but in vain. *Obs.* This expedition and fall of Charles the Great, with his nobles at Fontarabbia, related by Mr John Turpin, is entirely false and fabulous. But poets do not regard exactness of history nor chronology, provided a fiction may help them out, and please their readers.

L. 589. —*be above the rest, &c.*] What a noble description is here of Satan's person ! and how different from the common and ridiculous representations of him, with horns and a tail, and cloven feet ! and yet Tasso hath so described him, Canto IV.

58; Above them all th' arch-angel : but his face 600
 Deep scars of thunder had entrench'd, and care
 Sat on his faded cheek, but under brows
 Of dauntless courage, and considerate pride
 Waiting revenge ; cruel his eye, but cast
 Signs of remorse and passion to behold 605
 The fellows of his crime, the followers rather,
 (Far other once beheld in bliss,) condemn'd
 For ever now to have their lot in pain ;
 Millions of spirits for his fault amerc'd
 595 Of heav'n, and from eternal splendors flung 610
 For his revolt ; yet faithful how they stood,
 Their glory wither'd : as when heaven's fire
 Hath scath'd the forest-oaks, or mountain-pines,
 With finged top their stately growth, though bare,
 Stands on the blasted heath. He now prepar'd 615
 To speak ; whereat their doubled ranks they bend
 From wing to wing, and half inclose him round
 With all his peers : attention held them mute.
 Thrice he essay'd, and thrice, in spite of scorn,
 Tears, such as angels weep, burst forth : at last 620
 Words interwove with sighs found out their way :
 O myriads of immortal spi'rits, O powers
 Matchless, but with th' Almighty ; and that strife
 Was not inglorious, though th' event was dire,
 As this place testifies, and this dire change, 625
 Hateful to utter : but what pow'r of mind,
 Foreseeing or prefaging, from the depth
 Of knowledge past or present, could have fear'd,
 How such united force of gods, how such
 As stood like these, could ever know repulse ? 630
 For who can yet believe, though after loss,
 That all these puissant legions, whose exile
 Hath emptied heav'n, shall fail to re-ascend,

L. 633. *Hath emptied heav'n.*] It is conceived that a third part
 of the angels fell with Satan, according to Rev. xii. 4. " And

Self-rais'd, and reposess their native seat ?
For me be witness all the host of heav'n, 635
If counsels different, or danger shunn'd
By me, have lost our hopes. But he who reigns
Monarch in heaven, till then as one secure
Sat on his throne, upheld by old repute,
Consent or custom, and his regal state 640
Put forth at full, but still his strength conceal'd,
Which tempted our attempt, and wrought our fall.
Henceforth his might we know, and know our own,
So as not either to provoke, or dread
New war, provok'd; our better part remains, 645
To work in close design, by fraud or guile,
What force effected not : that he no less
At length from us may find, who overcomes
By force hath overcome but half his foe.
Space may produce new worlds ; whereof so rise 650
There went a fame in heav'n, that he ere long
Intended to create, and therein plant
A generation, whom his choice regard
Should favour equal to the sons of heaven :
Thither, if but to pry, shall be perhaps 655
Our first eruption, thither or elsewhere :
For this infernal pit shall never hold
Celestial spi'rits in bondage, nor th' abyss
Long under darkness cover. But these thoughts
Full counsel must mature : peace is despair'd, 660
For who can think submission ? War then, war
Open or understood, must be resolv'd.
He spake: and to confirm his words, outflew
Millions of flaming swords, drawn from the thighs
Of mighty Cherubim ; the sudden blaze 665

" his tail drew the third part of the stars of heaven, and cast
" them to the earth :" and this opinion Milton hath express'd in
several places, II. 692. l. 710. VI. 156 : but Satan here talks
big, and magnifies their number, as if their exile had emptied
heaven.

Far round illumin'd hell : highly they rag'd
 Against the High'est, and fierce with grasped arms
 Clash'd on their sounding shields the din of war,
 Hurling defiance tow'ard the vault of heaven.

There stood a hill not far, whose grisly top 670

Belch'd fire and rolling smoke ; the rest entire

Shone with a glossy scurf, undoubted sign

That in his womb was hid metallic ore,

The work of sulphur. Thither wing'd with speed

A numerous brigad hasten'd : as when bands 675

Of pioneers, with spade and pickax arm'd,

Forerun the royal camp, to trench a field,

Or cast a rampart. Mammon led them on.

Mammon, the least erected spi'rit that fell

From heav'n ; for e'en in heav'n his looks and thoughts

Were always downward bent, admiring more 681

The riches of heav'n's pavement, trodden gold,

Than ought divine or holy else enjoy'd

In vision beatific : by him first

Men also, and by his suggestion taught, 685

Ransack'd the centre, and with impious hands

Rifled the bowels of their mother earth

For treasures better hid. Soon had his crew

Open'd into the hill a spacious wound,

And digg'd out ribs of gold. Let none admire 690

That riches grow in hell ; that soil may best

Deserve the precious bane. And here let those

Who boast in mortal things, and wond'ring tell

L. 676. *Pioneers,*] or *Pioniers*; Fr. a military term. Labourers going before an army, to dig up trenches, to level ways, undermine castles, &c.

L. 678. *Mammon,*] *Phen. Carthag.* from the *Heb.* i. e. *riches.* The god of plenty and wealth among the Phenicians, Hebrews, &c.: the *Pluto* of the Greeks and Romans. He is beautifully painted here, and his name is repeated, to add the greater force to the sense.

L. 682. *Pavement,*] Ital. *Span.* Lat. i. e. *beaten, or trod on, a paved floor, a causeway, a ground-room in a house.*

Of Babel, and the works of Memphian kings,
 Learn how their greatest monuments of fame, 695
 And strength and art, are easily outdone
 By spirits reprobate, and in an hour
 What in an age they with incessant toil
 And hands innumerable scarce perform.
 Nigh on the plain in many cells prepar'd, 700
 That underneath had veins of liquid fire
 Sluc'd from the lake, a second multitude
 With wondrous art founded the massy ore,
 Severing each kind, and scumm'd the bullion dross :
 A third as soon had form'd within the ground 705
 A various mold, and from the boiling cells
 By strange conveyance fill'd each hollow nook ;
 As in an organ from one blast of wind
 To many a row of pipes the sound-board breathes.
 Anon out of the earth a fabric huge 710
 Rose like an exhalation, with the sound
 Of dulcet symphonies and voices sweet,
 Built like a temple, where pilasters round

L. 694. *Babel.*] *Heb.* i. e. *confusion*; because God there confounded the language of those impious builders of that tower, *Gen.* xi. 1, 10. From thence comes *babble*, i. e. to speak nonsense, or words that are not understood by other men.

Ibid. The walls of Babylon, and the pyramids of Egypt near Memphis, are two of the seven wonders of the world, lasting and mighty monuments of human art and power; but in nothing comparable to those of the fallen angels, as appears from their infernal hall in hell.

L. 708. *Organ.*] *Lat.* from the *Gr.* i. e. *the instrument*. A musical term. A musical instrument; so called, because it is esteemed the chiefest and principal of all musical instruments.

L. 711. *Rose like an exhalation.*] The sudden rising of Pandemonium is supposed, and with great probability, to be a hint taken from some of the moving scenes and machines invented for the stage by the famous Inigo Jones.

L. 713. *Pilasters, &c.*] One of the greatest faults of Milton is his affectation of showing his learning and knowledge upon every occasion. He could not so much as describe this structure without bringing in I know not how many terms of architecture, which it will be proper for the sake of many readers to explain. *Pilo-*

Were set, and Doric pillars overlaid
 With golden architrave ; nor did there want 715
 Cornice or freeze, with boffy sculptures graven ;
 The roof was fretted gold. Not Babylon,
 Nor great Alcairo such magnificence
 Equall'd in all their glories, to inshrine
 Belus or Serapis their gods, or seat 720
 Their kings, when Egypt with Assyria strove

ters round, pillars jutting out of the wall, were set, and Doric pillars, pillars of the Doric order ; as their music was to the Dorian mood, l. 550, so their architecture was of the Doric order ; overlaid with golden architrave, that part of a column above the capital ; nor did there want cornice, the uppermost member of the entablature of the column, or freeze, that part of the entablature of columns between the architrave and cornice, so denominated of the Latin *pbyrgio*, an embroiderer, because it is commonly adorned with sculptures in basso reliefo, imitating embroidery ; and therefore, the poet adds, with boffy sculptures graven ; the roof was fretted gold ; fret-work is fillets interwoven at parallel distances. This kind of work has usually flowers in the spaces, and must glitter much, especially by lamp-light, as Mr. Richardson observes.

L. 717. *Babylon.*] Heb. from *Babel*, i. e. confusion. A very noble and ancient city in Chaldea, upon a vast plain, built near the old tower upon the Euphrates : It was founded by Nimrod before the separation and confusion of languages, Gen. x. 10. Therefore, that country is called the land of Nimrod, Micah v. 6. ; but was augmented, beautified, and fortified by Ninus, Semiramis, Nebuchadnezzar, &c. ; and that is the reason why several historians ascribe the foundation of it to different princes. It was the metropolis of Assyria, till Seleucia eclipsed the glory of it, and the first seat of monarchy in the world. The walls of it were sixty miles in circuit, fifty cubits high, and eighty-seven feet thick, so that several coaches might pass upon them, and esteemed one of the seven wonders of the world.

L. 718. *Grand Cairo.*] *Altairo*, or *Alcadera*; Arab. i. e. victorious, or triumphant ; because Muazzus founded it in the ascendant of Mars, who conquers the world. Others from *Al*, the, and *Ker*, city, i. e. the city, by way of eminence. The French call it *Grand Cairo*, i. e. the great city.

L. 720. *Belus.*] Heb. i. e. lord. The son of Nimrod, the second King of Babylon, and the first man that was deified after death. He began to reign A. M. 1879, and died A. M. 1914.

Ibid. *Serapis.*] Heb. i. e. a prince or ox. The same as Apis, in the old Egyptian language, from *Ab*, Heb. i. e. a father ; for Joseph said, I am a father to Pharaoh, Gen. xlvi. 8. An ancient king and god in Egypt, thought to be Joseph in fable.

L. 721. *Assyria.*] Heb. i. e. blessed ; from Assur the son of Sem,

In wealth and luxury. The ascending pile
 Stood fix'd her stately height; and strait the doors
 Opening their brazen folds discover wide
 Within, her ample spaces, o'er the smooth 725
 And level pavement: from the arched roof,
 Pendant by subtle magic, many a row
 Of starry lamps and blazing cressets, fed
 With Naphtha and Asphaltus, yielded light
 As from a sky. The hasty multitude 730
 Admiring enter'd; and the work some praise,
 And some the architect: his hand was known
 In heav'n by many a tow'red structure high,
 Where scepter'd angels held their residence,
 And sat as princes; whom the supreme King 735
 Exalted to such pow'r, and gave to rule,
 Each in his hierarchy, the orders bright.
 Nor was his name unheard or unador'd
 In ancient Greece; and in Ausonian land

Gen. x. 11, 12. A large and fertile country in Asia, joining to Chaldea, Mesopotamia, Armenia, &c. where the first grand monarchy was founded, about 115 years after the flood, and continued for 1300 or 1400 years.

L. 729. *Naphtha.*] or *Naptha*; *Lat. Gr.* from the *Chald.* i. e. *dropping*; a kind of fat, chalky, and bituminous clay, of a dark colour, that takes fire sooner than brimstone; it will draw fire to it from afar, and is not soon quenched. Famous springs of it are at Baku in Persia; they use it instead of lamp-oil in their fireworks. It yields a great revenue to the emperor of Persia.

Ibid. *Asphaltus.*] *Lat. Gr.* i. e. *unextinguishable*; a kind of fat burning clay, like pitch, found in pits, and abounding near Sodom and Babylon.

L. 737. *Hierarchy.*] *Fr. Lat.* from the *Gr.* i. e. *a sacred government*; a theological term. Here, the most glorious government of the holy angels in heaven. It consists, as some say, of nine orders, which are divided into the highest, middle, and lowest, viz. 1. Seraphims, Cherubims, and Thrones. 2. Dominions, Principalities, and Powers. 3. Virtues, Archangels, and Angels.

L. 739. *Greece.*] *Lat.* from the *Gr.* from Grecus, son of Cœcrops, who was one of the first kings of it. An ancient and noble country in Europe, upon the Mediterranean and Egean seas, and highly celebrated in history.

Men call'd him Mulciber ; and how he fell 740
 From heav'n, they fabled, thrown by angry Jove
 Sheer o'er the crystal battlements ; from morn
 To noon he fell, from noon to dewy eve,
 A summer's day ; and with the setting sun
 Dropped from the zenith like a falling star, 745
 On Lemnos th' Egean isle : thus they relate,
 Erring ; for he with this rebellious rout
 Fell long before ; nor ought avail'd him now
 T' have built in heav'n high tow'rs ; nor did he 'scape
 By all his engines, but was headlong sent 750
 With his industrious crew to build in hell.

Mean-while the winged heralds, by command
 Of sov'reign pow'r, with awful ceremony
 And trumpets sound, throughout the host proclaim
 A solemn council forthwith to be held 755
 At Pandemonium, the high capital
 Of Satan and his peers : their summons call'd
 From every band and squared regiment
 By place or choice the worthiest ; they anon

L. 740. *Mulciber.*] Lat. i. e. *a melter, or softener of iron.* Vulcan is Tubal-Cain, Gen. iv. 22. : his falling from heaven is nothing else than the history of the fallen angels dressed up in a poetical fable, which they had by long tradition from Noah, Moses, &c.

L. 745. *Falling star.*] Sax. Gr. a philosophical term. It is a fiery meteor, gendered in the air, which appears like a sky-rocket, and flieh about ; but when the sulphureous spirits of it are consumed, it falleth, flashing like a real star ; therefore, the vulgar fancy it to be one ; which is really impossible in nature.

L. 746. *Lemnos.*] Lat. Gr. i. e. *well fixed and abiding* ; a large island in the Archipelago, 600 miles round, opposite to mount Athos, dedicated to Vulcan ; because in his fall, the poets say, he pitched there, continued in it, wrought at the trade, and made Jupiter's darts. Here he had a temple, and was adored as a god.

L. 756. *Pandemonium.*] Milt. from the Gr. i. e. *All-devils-hall* ; the infernal court or palace of all the demons or devils. Obj. Milton's pregnant imagination, wit, elocution, and learning, in the composition and description of this court, have far outdone Ovid's in his description of the palace of the sun, and of all other ancient poets ; so that nothing extant among them comes up to this.

With hundreds, and with thousands, trooping came 760
Attended : all access was throng'd, the gates
And porches wide, but chief the spacious hall
(Though like a cover'd field, where champions bold
Wont ride in arm'd, and at the Soldan's chair
Defy'd the best of Panim chivalry 765
To mortal combat, or career with lance) ·
Thick swarm'd, both on the ground and in the air
Brush'd with the hiss of rustling wings. As bees
In spring-time, when the sun with Taurus rides,
Pour forth their populous youth about the hive 770
In clusters ; they among fresh dews and flowers
Fly to and fro, or on the smoothed plank,
The suburb of their straw-built citadel,
New rubb'd with balm, expatiate, and confer
Their state-affairs. So thick the airy croud 775
Swarm'd, and were straiten'd ; till the signal given,
Behold a wonder ! they but now who seem'd
In bigness to surpass earth's giant sons,
Now less than smallest dwarfs, in narrow room
Throng numberless, like that Pygmean race 780
Beyond the Indian mount, or fairy elves,

L. 778. *Giants.*] Lat. Gr. i. e. *earth-born* ; because the poets feigned they were the sons of Titan and the Earth after the deluge, who made war with the gods. Men of extraordinary stature. That there were such before the flood, and since, is evident, from Gen. vi. 4. Numb. xiii. 33. Deut. iii. 11.

L. 779. *Dwarfs.*] Sax. Dut. Teut. i. e. *crooked, bunched*; persons of a most low stature, little and small people. Such are the Laplanders, and some little men and women in all places.

L. 780. *Pygmies.*] Gr. from the Heb. *gomed* ; i. e. *a cubit, or palm of the hand* ; because they did not exceed a cubit, or a foot and a half at most in height. A little people, said to live on the mountains of India or Africa, who had children at five years of age, died about eight, and hid themselves in caves for fear of the cranes, which swallowed them up whole ; they had every thing in proportion to their stature and length of days.

L. 781. *Fairy elves.*] From *elf*, Sax. O. Eng. *bobgoblins*, mischievous and fantastical spirits, haunting the woods and desolate places ; of whom old women tell strange fables.

Whose midnight revels by a forest-side
Or fountain some belated peasant sees,
Or dreams he sees, while over-head the moon
Sits arbitress, and nearer to the earth 785
Wheels her pale course ; they on their mirth and dance
Intent, with jocund music charm his ear ;
At once with joy and fear his heart rebounds.
Thus incorporeal spi'rits to smallest forms
Reduc'd their shapes immense, and were at large, 790
Though without number still, amidst the hall
Of that infernal court. But far within,
And in their own dimensions like themselves,
The great Seraphic lords and Cherubim
In close recess and secret conclave sat, 795
A thousand demi-gods on golden seats
Frequent and full. After short silence then,
And summons read, the great consult began.

L. 796. *Demi-gods.*] Sax. Lat. *semones*, q. *semi-homines*, i. e. half-men, or inferior gods among the Romans, i. e. half-gods. Here, the chiefs or captains among the fallen angels, met in this infernal council.

N. B. This book contains more of the Hebrew, Arabie, Phenician, and other oriental languages; more antiquity, history, both divine and human, mythology, or fables of the poets; more ancient geography, &c. than any of the following books; although the whole poem is filled with more learning of every sort than is contained in any one volume extant, in the most sublime, elegant, well-connected, and short compass. The characters and speeches of the devils are wonderful and astonishing, most proper and masterly; but his description of the Pandemonium transcends all human learning.

End of Book FIRST.

P®

THE GOLEM AND THE WISEMAN.

The Golem and the Wise man had a long conversation about the nature of the world and the origin of evil. The Golem said, "The world is created by God, and all that is in it is good." The Wise man said, "The world is created by God, and all that is in it is good, except for the evil that comes from man."

The ARGUMENT of Book II.

THE consultation begun, Satan debates whether another battle be to be hazarded for the recovery of heaven: some advise it, others dissuade. A third proposal is preferred, mentioned before by Satan, to search the truth of that prophecy or tradition in heaven concerning another world, and another kind of creature, equal, or not much inferior to themselves, about this time to be created: Their doubt who shall be sent on this difficult search: Satan their chief undertakes alone the voyage, is honoured and applauded. The council thus ended, the rest betake them several ways, and to several employments, as their inclinations lead them, to entertain the time till Satan return. He passes on his journey to hell-gates, finds them shut, and who sat there to guard them, by whom at length they are opened, and discover to him the great gulf between hell and heaven; with what difficulty he passes through, directed by Chaos, the Power of that place, to the sight of this new world which he sought.

B.11.



H. Cooper Sculp.

p®

PARADISE LOST.

BOOK II.

HIGH on a throne of royal state, which far
Outshone the wealth of Ormus and of Ind,
Or where the gorgeous East with richest hand
Show'rs on her kings barbaric pearl and gold,
Satan exalted sat, by merit rais'd
To that bad eminence ; and from despair
Thus high uplifted beyond hope, aspires
Beyond thus high ; infatiate to pursue
Vain war with heav'n, and, by success untaught,
His proud imaginations thus display'd : 10

L. 2. *Ormus,*] *Ornauz, or Hormus;* from *Armuza*, a town of Carmanica in Persia, near it ; Pers. i. e. *crafty*. It was first called *Orgis*, then *Geru*. A rocky island in the mouth of the Persian gulf, 12 miles from the nearest shore of Persia, 15 miles round, producing nothing but some wood and salt, and hath not a drop of fresh water in it. It was formerly a kingdom, and had a large territory in Kirman. The Portuguese took it, A. D. 1501, built a strong city and castle upon it ; then it became the glory of islands, and one of the richest upon earth, from their vast traffic with India, Persia, Arabia, &c.

Ibid. *India,*] from the great river Indus, called *Scind*, by the natives, Tartars, and others, which divides it from Persia on the west ; or from *Hadoran*, the fifth son of *Joktan*, who first peopled it, Gen. x. 27 ; therefore in scripture it is called *Hodu, Havilah, and Chus*, i. e. *beautiful and worthy of praise*; because it is an exceeding fine, rich country : by the Arabs, *Hynd*; by the natives, Persians, &c. *Hindostan*; i. e. *the country of the blacks, or swarthy people*; but by us, *the empire of the Great Mogul, and the East Indies*. It is the largest (except China) and the richest empire upon earth, about 1680 miles in length, and 1690 miles in breadth. It lies between China on the east, and Persia to the west, and upon the Indian ocean, and contains thirty-seven kingdoms, besides innumerable islands.

Pow'rs and dominions, Deities of heaven ;
For since no deep within her gulf can hold
Immortal vigour, though oppress'd and fall'n,
I give not heav'n for lost. From this descent
Celestial virtues rising, will appear 15
More glorious and more dread than from no fall,
And trust themselves to fear no second fate.
Me though just right, and the fix'd laws of heaven
Did first create your leader ; next, free choice, 20
With what besides, in council or in fight,
Hath been atchiev'd of merit ; yet this loss
Thus far at least recover'd, hath much more
Establish'd in a safe unenvied throne, 25
Yielded with full consent. The happier state
In heav'n, which follows dignity, might draw
Envy from each inferior : but who here
Will envy whom the highest place exposes
Foremost to stand against the Thund'r'er's aim, 30
Your bulwark, and condemns to greatest share
Of endless pain ? Where there is then no good
For which to strive, no strife can grow up there
From faction : for none sure will claim in hell
Precedence ; none whose portion is so small 35
Of present pain, that with ambitious mind
Will covet more. With this advantage then
To union, and firm faith, and firm accord,
More than can be in heav'n, we now return
To claim our just inheritance of old, 40
Surer to prosper than prosperity
Could have assur'd us ; and by what best way,
Whether of open war or covert guile,
We now debate : who can advise, may speak.
He ceas'd ; and next him Moloch, scepter'd king, 45
Stood up, the strongest and the fiercest spirit
That fought in heav'n, now fiercer by despair :
His trust was with th' Eternal to be deem'd

Equal in strength ; and rather than be less,
Car'd not to be at all ; with that care lost
Went all his fear : of God, or hell, or worse
He reck'd not ; and these words thereafter spake : 50

15 My sentence is for open war : of wiles,
More unexpert, I boast not : them let those
Contrive who need, or when they need, not now.

For while they sit contriving, shall the rest,
Millions that stand in arms, and longing wait 55
The signal to ascend, sit ling'ring here
Heav'n's fugitives, and for their dwelling-place
Accept this dark opprobrious den of shame,
The prison of his tyranny who reigns

By our delay ? No, let us rather chuse, 60
25 Arm'd with hell-flames and fury, all at once
O'er heav'n's high tow'rs to force resolute way,

Turning our tortures into horrid arms
Against the torturer ; when to meet the noise
Of his almighty engine he shall hear 65

Infernal thunder ; and for lightning, see
Black fire and horror shot with equal rage
Among his angels, and his throne itself
Mix'd with Tartarean sulphur, and strange fire,

His own invented torments. But perhaps

35 The way seems difficult and steep to scale
With upright wing against a higher foe.
Let such bethink them, if the sleepy drench
Of that forgetful lake benumb not still,

That in our proper motion we ascend
Up to our native seat : descent and fall
To us is adverse. Who but felt of late,

When the fierce foe hung on our broken rear
Insulting, and pursu'd us through the deep,
With what compulsion and laborious flight

45 We sunk thus low ? Th' ascent is easy then ;
Th' event is fear'd ; should we again provoke

Our stronger, some worse way his wrath may find
To our destruction; if there be in hell
Fear to be worse destroy'd. What can be worse 85
Than to dwell here, driv'n out from bliss, condemn'd
In this abhorred deep to utter woe;
Where pain of unextinguishable fire
Must exercise us without hope of end,
The vassals of his anger, when the scourge 90
Inexorably, and the torturing hour
Calls us to penance? More destroy'd than thus,
We should be quite abolish'd, and expire.
What fear we then? what doubt we to incense
His utmost ire? which to the height enrag'd, 95
Will either quite consume us, and reduce
To nothing this essential; happier far,
Than miserable to have eternal being:
Or if our substance be indeed divine,
And cannot cease to be, we are at worst 100
On this side nothing; and by proof we feel
Our pow'r sufficient to disturb his heaven,
And with perpetual inroads to alarm,
Though inaccessible, his fatal throne:
Which, if not victory, is yet revenge. 105

He ended frowning, and his look denounc'd
Despe'rate revenge, and battle dangerous
To less than gods. On th' other side uprose
Belial, in act more graceful and humane:
A fairer person lost not heav'n; he seem'd 110
For dignity compos'd, and high exploit:
But all was false and hollow; though his tongue
Dropt manna, and could make the worse appear
The better reason, to perplex and dash
Maturest counsels: for his thoughts were low: 115
To vice industrious, but to nobler deeds
Timorous, and slothful: yet he pleas'd the ear,
And with persuasive accent thus began:

I should be much for open war, O peers,
As not behind in hate ; if what was urg'd
Main reason to persuade immediate war, 120
Did not dissuade me most, and seem to cast
Ominous conjecture on the whole success ;
When he who most excels in fact of arms,
In what he counsels, and in what excels, 125
Mistrustful, grounds his courage on despair,
And utter dissolution, as the scope
Of all his aim, after some dire revenge.
First, what revenge ? The tow'rs of heav'n are fill'd
With armed watch, that render all access 130
Impregnable : oft on the bord'ring deep
Incamp their legions ; or, with obscure wing,
Scout far and wide into the realm of night,
Scorning surprise. Or could we break our way
By force, and at our heels all hell should rise 135
With blackest infurrection, to confound
Heav'n's purest light ; yet our great enemy,
All incorruptible, would on his throne
Sit unpolluted ; and th' ethereal mold,
Incapable of stain, would soon expel 140
Her mischief, and purge off the baser fire,
Victorious. Thus repuls'd, our final hope
Is flat despair : we must exasperate
Th' almighty victor to spend all his rage,
And that must end us ; that must be our cure, 145
To be no more. Sad cure ! for who would lose,
Though full of pain, this intellectual being,
Those thoughts that wander through eternity,
To perish rather, swallow'd up and lost
In the wide womb of uncreated night, 150
Devoid of sense and motion ? And who knows,
Let this be good, whether our angry foe
Can give it, or will ever ? how he can,
Is doubtful ; that he never will, is sure.

Will he, so wife, let loose at once his ire, 155
 Belike through impotence, or unaware,
 To give his enemies their wish, and end
 Them in his anger, whom his anger saves
 To punish endless? Wherefore cease we then?
 Say they who counsel war; we are decreed, 160
 Reserv'd, and destin'd to eternal woe;
 Whatever doing, what can we suffer more,
 What can we suffer worse? Is this then worst,
 Thus sitting, thus consulting, thus in arms?
 What, when we fled amain, pursu'd and struck 165
 With heav'n's afflicting thunder, and besought
 The deep to shelter us? this hell then seem'd
 A refuge from those wounds: or when we lay
 Chain'd on the burning lake? that sure was worse.
 What if the breath that kindled those grim fires, 170
 Awak'd, should blow them into sev'nfold rage,
 And plunge us in the flames? or, from above,
 Should intermitte vengeance arm again
 His red right-hand to plague us? what if all
 Her stores were open'd, and this firmament 175
 Of hell should spout her cataracts of fire,
 Impendent horrors, threat'ning hideous fall
 One day upon our heads; while we perhaps
 Designing or exhorting glorious war,
 Caught in a fiery tempest shall be hurl'd 180
 Each on his rock transfix'd, the sport and prey

L. 176. *Cataracts.*] Ital. Span. Fr. Lat. from the Gr. i. e. falling down with force, rushing violently downwards; water-falls in rivers from high rocks, as those of the Danube and Nile, which make the inhabitants deaf for three leagues, through the hideous noise of their fall. Many such are in the great river Tornea in Lapland, and in most rivers that descend from high rocky mountains; but the cataract of Niagara near New-York in North-America is the greatest in the world, being heard above thirty miles off, for the fall of it is several hundred feet deep. Mr. Cockburn saw one in South America 600 feet high, and heard the noise of it two days before they came to it, *Journey*, p. 224. Here, the sluices of hell-fire let out upon the fallen angels.

Of wracking whirlwinds ; or for ever sunk
Under yon boiling ocean, wrapt in chains ;
There to converse with everlasting groans,
Unrespited, unpitied, unrepriv'd, 185
Ages of hopeless end ? this would be worse.
War therefore, open or conceal'd, alike
My voice dissuades ; for what can force or guile
With him, or who deceive his mind, whose eye
Views all things at one view ? he from heav'n's height
All these our motions vain sees, and derides ; 195
Not more almighty to resist our might
Than wise to frustrate all our plots and wiles.
Shall we then live thus vile, the race of heaven
Thus trampled, thus expell'd, to suffer here 205
Chains and these torments ? Better these than worse,
By my advice ; since fate inevitable
Subdues us, and omnipotent decree,
The victor's will. To suffer, as to do,
Our strength is equal, nor the law unjust 210
That so ordains : this was at first resolv'd,
If we were wise, against so great a foe
Contending, and so doubtful what might fall.
I laugh, when those who at the spear are bold
And vent'rous, if that fail them, shrink, and fear, 215
What yet they know must follow, to endure
Exile, or ignominy', or bonds, or pain,
The sentence of their conqu'ror : this is now
Our doom ; which if we can sustain and bear,
Our supreme foe in time may much remit 220
His anger ; and perhaps thus far remov'd,
Not mind us not offending, satisfy'd
With what is punish'd : whence these raging fires
Will slacken, if his breath stir not their flames.
Our purer essence then will overcome 225
Their noxious vapour ; or injur'd, not feel ;
Or chang'd at length, and to the place conform'd

In temper, and in nature, will receive
 Familiar the fierce heat, and void of pain ;
 This horror will grow mild, this darkness light ; 220
 Besides what hope the never-ending flight
 Of future days may bring, what chance, what change
 Worth waiting ; since our present lot appears
 For happy, though but ill ; for ill, not worst ;
 If we procure not to ourselves more woe. 225

Thus Belial with words cloth'd in reason's garb
 Counsel'd ignoble ease, and peaceful sloth,
 Not peace : and after him thus Mammon spake :
 Either to disenthrone the King of heaven
 We war, if war be best, or to regain. 230
 Our own right lost : him to unthrone we then
 May hope, when everlasting Fate shall yield
 To fickle Chance, and Chaos judge the strife :
 The former vain to hope, argues as vain
 The latter : for what place can be for us. 235
 Within heav'n's bound, unless heav'n's Lord supreme
 We overpow'r ? Suppose he should relent,
 And publish grace to all, on promise made
 Of new subjection ; with what eyes could we
 Stand in his presence humble, and receive. 240
 Strict laws impos'd, to celebrate his throne
 With warbled hymns, and to his godhead sing
 Fore'd Halleluiah's ; while he lordly fits
 Our envied sov'reign, and his altar breathes.
 Ambrosial odours and ambrosial flowers, 245
 Our servile offerings ? This must be our task
 In heaven, this our delight ; how wearisome

L. 243. *Hallelujahs,*] from *Hallelujah*, Heb. i. c. *Praise ye the Lord.* Songs of praise to God ; rather an invitation to do so. This word is much used in the Psalms, and other books of the Old and New Testament, in the Jewish, Grecian, and other liturgies. It is the incessant exercise of angels of the presence, and will be that of all the redeemed for ever and ever in heaven. See Rev. xii. 1. The Greeks write it *Alleluia*.

Eternity so spent in worship paid
To whom we hate ! Let us not then pursue,
By force impossible, by leave obtain'd, 250
Unacceptable, though in heav'n, our state
Of splendid vassalage ; but rather seek
Our own good from ourselves, and from our own
Live to ourselves, though in this vast recess,
Free, and to none accountable, preferring 255
Hard liberty before the easy yoke
Of servile pomp. Our greatness will appear
Then most conspicuous, when great things of small,
Useful of hurtful, prospe'rous of adverse
We can create ; and in what place soe'er 260
Thrive under ev'il, and work ease out of pain,
Through labour and endurance. This deep world
Of darknes do we dread ? How oft amidst
Thick clouds and dark doth heav'n's all ruling Sire
Chuse to reside, his glory unobscur'd, 265
And with the majesty of darkness round
Covers his throne ; from whence deep thunders roar
Must'ring their rage, and heav'n resembles hell ?
As he our darkness, cannot we his light
Imitate when we please ? This desart foil 270
Wants not her hidden lustre, gems and gold :
Nor want we skill or art, from whence to raise
Magnificence ; and what can heav'n show more ?
Our torments also may in length of time
Become our elements ; these piercing fires. 275
As soft as now severe, our temper chang'd
Into their temper ; which must needs remove
The sensible of pain. All things invite
To peaceful counsels, and the settled state.
Of order, how in safety best we may 280
Compose our present evils, with regard
Of what we are, and where ; dismissing quite
All thoughts of war.. Ye have what I advise.

He scarce had finish'd, when such murmur fill'd
 Th' assembly, as when hollow rocks retain
 The sound of blust'ring winds, which all night long
 Had rous'd the sea, now with hoarse cadence lull
 Seafaring men o'erwatch'd, whose bark by chance,
 Or pinnace, anchors in a craggy bay
 After the tempest : such applause was heard,
 As Mammon ended, and his sentence pleas'd,
 Advising peace : for such another field
 They dreaded worse than hell : so much the fear
 Of thunder and the sword of Michael
 Wrought still within them ; and no less desire
 To found this nether empire, which might rise,
 By policy, and long process of time,
 In emulation opposite to heaven.
 Which when Beelzebub perceiv'd, than whom,
 Satan except, none higher sat, with grave
 Aspect he rose, and in his rising seem'd
 A pill'ar of state ; deep on his front ingraven
 Deliberation sat, and public care ;
 And princely counsel in his face yet shone,
 Majestic though in ruin : sage he stood
 With Atlantean shoulders fit to bear
 The weight of mightiest monarchies ; his look
 Drew audience and attention still as night,
 Or summer's noon-tide air, while thus he spake :

Thrones, and imperial powers, offspring of heaven,
 Ethereal virtues ; or these titles now

L. 294. *Michael.*] Lat. Gr. from the Heb. i. e. *Who is like God?* One of the arch-angels frequently mentioned in holy scripture, for his good services to the church; the guardian angel of the Jews, Dan. x. 13. and Christian church, Jude, ver. 9. Rev. xii. 7.

L. 306. *Atlas.*] Lat. Gr. i. e. *a supporter.* A mountain of Mauritania in Africa, so high that the top of it reached the clouds ; and the poets said, that it supported the heavens.

L. 310. *Thrones.*] Fr. Ital. Span. Teut. Lat. Gr. i. e. *to sit;* the third order of holy angels, such as have royal seats and dignities above others ; they are also called chief princes, Dan. x. 13.

L. 311. *Virtues.*] Fr. Lat. The seventh order of the holy an-

Must we renounce, and, changing style, be call'd
Princes of hell? for so the popular vote
Inclines, here to continue', and build up here
A growing empire; doubtless, while we dream, 315
And know not that the King of heav'n hath doom'd
This place our dungeon; not our safe retreat
Beyond his potent arm, to leave exempt
From heav'n's high jurisdiction, in new league
Banded against his throne; but to remain 320
In strictest bondage, though thus far remov'd,
Under th' inevitable curb, reserv'd
His captive multitude: for he, be sure,
In height or depth, still first and last will reign
Sole King, and of his kingdom lose no part 325
By our revolt; but over hell extend
His empire, and with iron sceptre rule
Us here, as with his golden those in heaven.
What fit we then projecting peace and war?
War hath determin'd us, and foil'd with loss 330
Irreparable; terms of peace yet none
Vouchsa'f'd or sought; for what peace will be given
To us inflav'd, but custody severe,
And stripes, and arbitrary punishment
Inflicted? and what peace can we return, 335
But, to our pow'r, hostility and hate,
Untam'd reluctance, and revenge, though slow,
Yet ever plotting how the conqu'r'or leaft
May reap his conquest, and may leaft rejoice
In doing, what we most in suffering feel? 340
Nor will occasion want, nor shall we need
With dange'rous expedition to invade
Heav'n, whose high walls fear no assault or siege,

gels, such as have an excellent valour and might to execute the de-
crees and orders of God upon earth, and in the other worlds.
Here, such chiefs among the devils who had that royal dignity
conferred upon them at their creation, but lost it by sin.

Or ambush from the deep. What if we find
 Some easier enterprise? There is a place, 345
 (If ancient and prophetic fame in heaven
 Err not,) another world, the happy seat
 Of some new race call'd Man, about this time
 To be created like to us, though less
 In pow'r and excellence, but favour'd more 350
 Of him who rules above; so was his will
 Pronounc'd among the gods, and by an oath,
 That shook heav'n's whole circumference, confirm'd.
 Thither let us bend all our thoughts, to learn
 What creatures there inhabit, of what mold. 355
 Or substance, how endow'd, and what their power,
 And where their weakness, how attempted best,
 By force or subtlety. Though heav'n be shut,
 And heav'n's high arbitrator sit secure
 In his own strength, this place may lie expos'd, 360
 The utmost border of his kingdom, left
 To their defence who hold it; here perhaps
 Some advantageous act may be atchiev'd
 By sudden onset, either with hell-fire
 To waste his whole creation; or possest 365
 All as our own, and drive, as we were driven,
 The puny habitants; or if not drive,
 Seduce them to our party, that their God
 May prove their foe, and with repenting hand
 Abolish his own works. This would surpas 370
 Common revenge, and interrupt his joy
 In our confusion, and our joy upraise
 In his disturbance; when his darling sons,

L. 344. *Ambuscade.*] Fr. Ital. Spati, from the Gr. i. e. *lying* ~~about the bush or wood~~; a military term; a body of men hid in a wood, ready to rush out upon an enemy unawares. This stratagem in war was first directed by God himself; see Josh. viii. 2.

L. 367. *Puny.*] Fr. Lat. i. e. *born after others*; little, mean, infirm, younger. Here man is so called by Beel-zebub, in contempt and derision, because man was created after the angels.

Hurl'd-headlong to partake with us, shall curse
Their frail original, and faded bliss, 375
Faded so soon. Advise if this be worth
Attempting, or to sit in darkness here
Hatching vain empires. Thus Beelzebub
Pleaded his devilish counsel, first devis'd
By Satan, and in it propos'd: for whence, 380
But from the author of all ill, could spring
So deep a malice, to confound the race
Of mankind in one root, and earth with hell
To mingle and involve, done all to spite
The great Creator? But their spite still serves 385
His glory to augment. The bold design
Pleas'd highly those infernal states, and joy
Sparkled in all their eyes; with full assent
They vote: whereat his speech he thus renewes:

Well have ye judg'd, well ended long debate, 390
Synod of gods, and, like to what ye are,
Great things resolv'd, which from the lowest deep
Will once more lift us up, in spite of fate,
Nearer our ancient seat; perhaps in view
Of those bright confines, whence, with neighb'ring arms 395
And opportune excursion, we may chance
Re-enter heav'n; or else in some mild zone
Dwell not unvisited of heav'n's fair light,
Secure, and at the bright'ning orient beam
Purge off this gloom; the soft delicious air, 400
To heal the scar of these corrosive fires,
Shall breathe her balm. But first whom shall we send
In search of this new world? whom shall we find
Sufficient? who shall tempt with wand'ring feet
The dark unbottom'd infinite abyfs, 405

L. 397. Zone.] Lat. Gr. i. e. a belt or girdle; because it girds the world. An astronom. term. Astronomers divide the heavens into five zones; one is extreme hot, between the two tropics; two are temperate, between the two tropics and the polar circles; and two are extreme cold, between the two polar circles and the two poles.

And through the palpable obscure find out
 His uncouth way, or spread his airy flight
 Upborne with indefatigable wings
 Over the vast abrupt, ere he arrive
 The happy isle? What strength, what art can then 410
 Suffice, or what evasion bear him safe
 Through the strict sentinels and stations thick
 Of angels watching round? Here he had need
 All circumspection, and we now no less
 Choice in our suffrage; for on whom we send, 415
 The weight of all and our last hope relies.

This said, he sat; and expectation held
 His look suspense, awaiting who appear'd
 To second, or oppose, or undertake
 The perilous attempt: but all sat mute, 420
 Pond'ring the danger with deep thoughts; and each
 In others count'nance read his own dismay,
 Astonish'd. None among the choice and prime
 Of those heav'n-warring champions could be found
 So hardy, us to profer, or accept 425
 Alone the dreadful voyage; till at last
 Satan, whom now transcendent glory rais'd
 Above his fellows, with monarchal pride,
 Conscious of highest worth, unmov'd thus spake:

O progeny of heav'n, empyreal thrones, 430
 With reason hath deep silence and demur
 Seiz'd us, though undismay'd: long is the way
 And hard, that out of hell leads up to light;
 Our prison strong; this huge convex of fire,
 Outrageous to devour, immures us round 435
 Ninefold; and gates of burning adamant
 Barr'd over us, prohibit all egress.
 These pass'd, if any pass, the void profound
 Of unessential night receives him next
 Wide gaping, and with utter loss of being 440
 Threatens him, plung'd in that abortive gulf.

If thence he 'scape into whatever world
Or unknown region, what remains him less
Than unknown dangers, and as hard escape ?
But I should ill become this throne, O peers, 445
And this imperial sov'reignty, adorn'd
With splendor, arm'd with pow'r, if ought propos'd
And judg'd of public moment, in the shape
Of difficulty' or danger, could deter
Me from attempting. Wherefore do' I assume 450
These royalties, and not refuse to reign,
Refusing to accept as great a share
Of hazard as of honour, due alike
To him who reigns, and so much to him due
Of hazard more, as he above the rest 455
High honour'd fits ? Go therefore, mighty powers,
Terror of heav'n, though fall'n ; intend at home,
While here shall be our home, what best may ease
The present misery, and render hell
More tolerable ; if there be cure, or charm, 460
To respite, or deceive, or slack the pain
Of this ill mansion : intermit no watch
Against a wakeful foe, while I abroad
Through all the coasts of dark destruction seek
Deliv'rance for us all : this enterprise 465
None shall partake with me. Thus saying rose
The monarch, and prevented all reply ;
Prudent, lest, from his resolution rais'd,
Others among the chief might offer now
(Certain to be refus'd) what erst they fear'd ; 470
And so refus'd, might in opinion stand
His rivals ; winning cheap the high repute,
Which he through hazard huge must earn. But they
Dreaded not more th' adventure, than his voice
Forbidding ; and at once with him they rose : 475
Their rising all at once was as the sound
Of thunder heard remote. Tow'ards him they bend

With awful reverence prone ; and as a god
Extol him equal to the High'est in heaven :
Nor fail'd they to express how much they prais'd, 480
That for the general safety he despis'd
His own : for neither do the spirits damn'd
Lose all their virtue ; lest bad men should boast
Their specious deeds on earth, which glory' excites,
Or close ambition varnish'd o'er with zeal. 485

Thus they their doubtful consultations dark
Ended, rejoicing in their matchless chief :
As when from mountain-tops the dusky clouds
Ascending, while the north-wind sleeps, o'er-spread
Heav'n's chearful face, the louring element 490
Scowls o'er the darken'd landkip snow, or shower ;
If chance the radiant sun with farewel sweet
Extend his evening-beam, the fields revive,
The birds their notes renew, and bleating herds
Attest their joy, that hill and valley rings. 495

O shame to men ! devil with devil damn'd
Firm concord holds, men only disagree
Of creatures rational, though under hope
Of heav'nly grace : and God proclaiming peace,
Yet live in hatred, enmity and strife, 500

Among themselves, and levy cruel wars,
Wasting the earth, each other to destroy :
As if (which might induce us to accord)
Man had not hellish foes enow besides,
That, day and night, for his destruction wait. 505

The Stygian council thus dissolv'd ; and forth
In order came the grand infernal peers :
'Midst came their mighty paramount, and seem'd
Alone th' antagonist of heav'n, nor less
Than hell's dread emperor, with pomp supreme, 510

And God-like imitated state ; him round
A globe of fiery Seraphim inclos'd,
With bright imblazonry and horrent arms.

Then of their session ended they bid cry
 With trumpets regal sound the great result ; 515
 Tow'ards the four winds four speedy Cherubim
 Put to their mouths the sounding alchemy,
 By heralds voice explain'd ; the hollow' abyfs
 Heard far and wide, and all the host of hell
 With deaf'ning shout return'd them loud acclaim. 520

Thence more at ease their minds, and somewhat rais'd
 By false presumptuous hope, the ranged powers
 Disband, and wandering, each his several way
 Pursues, as inclination or sad choice
 Leads him perplex'd, where he may likeliest find 525
 Truce to his restless thoughts, and entertain
 The irksome hours, till his great chief return.
 Part on the plain, or in the air sublime,
 Upon the wing, or in swift race contend,
 As at th' Olympian games or Pythian fields ; 530
 Part curb their fiery steeds, or shun the goal
 With rapid wheels, or fronted brigads form.
 As when, to warn proud cities, war appears
 Wag'd in the troubled sky, and armies rush
 To battle in the clouds, before each van 535
 Prick forth the airy knights, and couch their spears
 Till thickest legions close ; with feats of arms
 From either end of heav'n the welkin burns.
 Others, with vast Typhean rage more fell,
 Rend up both rocks and hills, and ride the air 540

L. 530. *Olympian.*] of *Olympus*. The Olympic games of Greece were instituted by Hercules, and celebrated near the city Olympia in Peloponnesus, in honour of Jupiter Olympus's father, on the second month after the fourth year, every fifth year, or every fiftieth year, monthly for five days together; because the Daftili were five brothers, who settled in Elis, and instituted the solemnity. In these the valiant youths exercised themselves, at running, whirlbating, quoiting, jumping, and wrestling, for high rewards : but women were not suffered to be at them.

Ibid. *Pythian.*] of *Python*, [Heb. *Pethen*, i. e. *an asp*, or *cockatrice*, Gr. i. e. *corruption*. These games were instituted in honour of Apollo, who shot a huge serpent called *python*.

In whirlwind ; hell scarce holds the wild uproar.
As when Alcides, from Echalia crown'd
With conquest, felt th' invenom'd robe, and tore
Through pain up by the roots Thessalian pines ;
And Lichas from the top of Eta threw 545
Into th' Euboic sea. Others more mild,
Retreated in a silent valley, sing
With notes angelical to many a harp
Their own heroic deeds and hapless fall
By doom of battle : and complain that fate 550
Free virtue should inthrall to force or chance.
Their song was partial ; but the harmony
(What could it less when spi'rits immortal sing ?)
Suspended hell, and took with ravishment
The thronging audience. In discourse more sweet, 555
(For eloquence the soul, song charms the sense,)
Others apart sat on a hill retir'd,
In thoughts more elevate, and reason'd high
Of providence, foreknowledge, will, and fate ;
Fix'd fate, free will, foreknowledge absolute ; 560

L. 542. *Hercu'es.*] the son of Jupiter and Alcmena, and grandson of Alceus. After many mighty deeds, called his twelve labours, he ran mad, by putting on a poisoned vest, stained with the blood of Nessus the centaur, whom he had killed with a poisoned arrow, for a foul affront offered to his wife : Nessus in revenge perswaded her to put it upon Hercules, as an antidote to the love of other women : when he put it on he ran mad, burnt himself to death, and was afterwards deified.

L. 544. *Theffaly.*] Lat. Gr. i. e. situated upon the sea ; or from *Theffalus*, one of the ancient kings ; Pelasgia, when the Pelasgi settled there.

L. 545. *Lichas.*] Lat. Gr. i. e. a man of *Lychia* ; i. e. a stature ; because it was the country of the giants, men of a large stature.

Ibid. *Eta.*] Lat. from the Gr. i. e. destruction ; from *Etus*, a giant, who dwelt on it, and destroyed all before him ; a very high mountain, dividing Theffaly from Macedonia, whereon Hercules burnt himself to death : hence the poets call him *Eteus*, and from which he threw Lichas into the sea, though many miles distant from it ; now Bannia. Near it are the famous straits, called *Thermopyle*, twenty-five feet broad.

Book II. PARADISE LOST.

And found no end, in wand'ring mazes lost.
 Of good and evil much they argu'd then,
 Of happiness and final misery,
 Passion and apathy, and glory' and shame ;
 Vain wisdom all, and false philosophy : 565
 Yet, with a pleasing sorcery, could charm
 Pain for a while, or anguish, and excite
 Fallacious hope, or arm th' obdured breast,
 With stubborn patience, as with triple steel.
 Another part, in squadrons and gross bands, 570
 On bold adventure to discover wide
 That dismal world, if any clime perhaps
 Might yield them easier habitation, bend
 Four ways their flying march, along the banks
 Of four infernal rivers, that disgorge 575
 Into the burning lake their baleful streams ;
 Abhorred Styx, the flood of deadly hate ;
 Sad Acheron, of sorrow, black and deep ;
 Cocytus, nam'd of lamentation loud
 Heard on the rueful stream ; fierce Phlegethon, 580
 Whose waves of torrent fire inflame with rage.
 Far off from these, a slow and silent stream,
 Lethe, the river of oblivion, rolls

L. 577. *Styx.*] I. Lat. Gr. i. e. *hatred*, and *horror*. The poets feigned four rivers in hell, to whom they gave names, from such horrible poisonous and deadly springs as were known to them, to set forth the dreadfulnes of future torments. They say this river ran nine times round hell.

L. 578. *Acheron,*] or *Acherus* ; II. Lat. Gr. i. e. *sad*, *sorrowful*, and *comfortless* ; Heb. i. e. *outmost*. A poisonous spring in Peloponnesus. This fable implies death, the king of terrors.

L. 579. *Cocytus.*] III. Lat. Gr. i. e. *lamentation*, *weeping* ; for it is said to have swelled with the tears of the tormented. Homer places it in Cimmeria, (which is Scythia, now Tartary,) and makes hell to be there, because of the blackness and darkness of that country.

L. 580. *Phlegethon,*] or *Phlegeton* : IV. Lat. Gr. i. e. *burning* ; for the waters of it are said to boil for ever. This is the last of the rivers of hell, as the poets represented it.

L. 583. *Lethe.]* Lat. Gr. i. e. *forgetfulness*. A river of Africa, which, after a long course, hides itself under ground, and appears

PARADISE LOST. Book II.

Her wat'ry labyrinth ; whereof who drinks,
Forthwith his former state and be'ing forgets,
Forgets both joy and grief, pleasure and pain. 585
Beyond this flood a frozen continent

Lies dark and wild, beat with perpetual storms
Of whirlwind and dire hail, which on firm land
Thaws not, but gathers heap, and ruin seems 590
Of ancient pile : all else deep snow and ice ;
A gulf profound, as that Serbonian bog
Betwixt Damiata and mount Casius old,
Where armies whole have sunk ; the parching air
Burns frore, and cold performs th' effect of fire. 595
Thither by harpy-footed furies hal'd,
At certain revolutions, all the damn'd

again ; wherefore antiquity feigned, that all the dead drank a draught of its waters before they entered hell ; which made them forget all their past sorrows. The fable is death, when all the pleasures and pains of life are quite forgotten.

L. 584. *Labyrinth.*] Teut. Dut. Fr. Lat. from the Gr. i. e. *not having a door, receiving, or devouring.* A building full of turnings and windings, so that it was very difficult for one to get out of it ; a maze.

L. 592. *Serbonian,*] of *Serbon*, or *Sirbon* ; Strabo calls it *Serbonis* ; Ptolemy and Pliny, *Sirbonis*. Arab. i. e. *the lake* ; though Strabo ignorantly takes this for the lake of Sodom. A bog or lake upon the utmost borders of Palestine and Egypt, fifty miles from Arabia ; now *Lagos di Teveso* by the Italians, *Bayrena* by the natives, and *Barathrum* by the Latins, i. e. *a deep gulf*.

L. 593. *Damiata,*] or *Damieta* ; Heb. i. e. *dirt* or *mud*. A town in Egypt upon the mouth of the Mediterranean sea, and the most easterly bank of the Nile, near old Pelusium, which also signifies dirt ; because both are situated in a dirty clay soil.

Ibid. *Casius,*] or *Cassius* ; Syr. i. e. *a boundary* ; because it parts Egypt and Palestine. A sandy mountain on the farther side of Pelusium, near the Serbonian bog, between the Red sea and the Mediterranean sea, extending southward to Arabia Petrea.

L. 595. *Burns frore.*] *Frore*, an old word for frosty. The parching air burns with frost. So we have in *Virg. Georg. I. l. 93.*

— *Boreæ penetrabile frigus adurat :*

And in Eccl. xlvi. 20, 21. “ When the cold north-wind bloweth—it devoureth the mountains, and burneth the wilderness, and consumeth the grass as fire.” And is not the expression used by the Psalmist of the like nature? “ The sun shall not burn thee by day, nor the moon by night,” Psal. cxxi. 6. in the old translation, and the Septuagint.

Book II. PARADISE LOST. 63

Are brought ; and feel by turns the bitter change
Of fierce extremes, extremes by change more fierce ;
From beds of raging fire to starve in ice 600
Their soft ethereal warmth, and there to pine
Immoveable, infix'd, and frozen round,
Periods of time : thence hurried back to fire.
They ferry over this Lethean sound
Both to and fro, their sorrow to augment, 605
And wish and struggle, as they pass, to reach
The tempting stream, with one small drop to lose
In sweet forgetfulness all pain and woe,
All in one moment, and so near the brink :
But Fate withstands, and to oppose th' attempt 610
Medusa with Gorgonian terror guards.
The ford, and of itself the water flies
All taste of living wight, as once it fled
The lip of Tantalus. Thus roving on
In confus'd march forlorn, th' advent'rous bands 615
With shudd'ring horror pale, and eyes aghast,
View'd first their lamentable lot, and found
No rest : through many a dark and dreary vale

L. 611. *Medusa.*] Lat. Gr. i. e. *an imperious queen*, the daughter of Ceto Phoreas, a king of Corsica and Sardinia, very beautiful, having golden hair, of which she was exceeding proud, and contended with Minerva ; for which the goddess turned it into snakes ; which were so terrible, that they turned all that beheld them into stones. Perseus cut off her head, that it might not destroy the whole country ; and as he carried it through Africa, the drops of blood became serpents : Hence they say, it is infested with swarms of serpents, and other venomous creatures, above other parts of the world.

Ibid. *Gorgonian,*] of the Gorgons ; Lat. Gr. i. e. *cruelty*. The Gorgons were so called from Gorgon, a venomous beast in Africa ; they were the three daughters of Phacus, viz. Medusa, Steno, and Euryale ; so called from their savageness, because they killed at the very sight.

L. 614. *Tantalus.*] Gr. Lat. i. e. *most miserable*. The son of Jupiter and Plota. He killed and dressed up his son Pelops to the gods at a feast ; for which they condemned him to hell, where he was set in water to the chin, with apples bobbing at his lips ; yet could taste of neither.

They pass'd, and many a region dolorous,
 O'er many a frozen, many a fiery Alp, 620
 Rocks, caves, lakes, fens, bogs, dens, and shades of death,
 A universe of death ; which God by curse
 Created ev'il, for evil only good,
 Where all life dies, death lives, and nature breeds,
 Perverse, all monstrous, all prodigious things, 625
 Abominable, inutterable, and worse
 Than fables yet have feign'd, or fear conceiv'd,
 Gorgons, and hydras, and chimeras dire.

Mean-while the adversary' of God and man,
 Satan, with thoughts inflam'd of high'est design, 630
 Puts on swift wings, and tow'ards the gates of hell
 Explores his solitary flight : sometimes
 He scours the right-hand coast, sometimes the left ;
 Now shaves with level wing the deep, then soars
 Up to the fiery concave tow'ring high. 635
 As when far off at sea a fleet descriy'd,
 Hangs in the clouds, by equinoctial winds,
 Close sailing from Bengala, or the isles

L. 620. *Alp.*] for *Alps*, by a figure of rhetoric, Lat. i. e. *white*; because they are always white with snow, or high. A long range of lofty and steep mountains, which parts Italy and Germany and France.

L. 628. *Hydras.*] Lat. Gr. i. e. *waters*. Hydra is a monstrous and excessive water-serpent, feigned with fifty heads. It is said that Hercules tamed this monster in the lake Lerna, between Argi and Mycene.

Ibid. *Chimeras.*] Lat. Gr. i. e. *goats*. A chimera was a fabulous monster, said to have had the head of a lion, the belly of a goat, and the tail of a serpent. It was only a mountain of Lycia, a branch of the mount Taurus in Asia, whose top did cast out flames, and abounded with lions; in the middle there was good pasture for goats, and at the bottom of it were many serpents.

L. 637. *Equinoctial.*] of the *equinox*, Lat. i. e. *equal nights and days*. An astronomical term.

L. 638. *Bengala.*] Ind. The ancient name was *Beng*, i. e. *water*; for as the waters overflow some parts of that country, the people made their fields into beds of fifteen yards square, and two yards high, which they called *ala*; hence came *Bengala*, i. e. *an overflowed country*.

Book II. PARADISE LOST. 65

Of Ternate and Tidore, whence merchants bring
 Their spicy drugs ; they on the trading flood 640
 Through the wide Ethiopian to the Cape
 Ply, stemming nightly tow'ard the pole : so seem'd
 Far off the flying fiend. At last appear
 Hell-bounds, high reaching to the horrid roof ;
 And thrice threefold the gates ; three folds were bras'd,
 Three iron, three of adamantine rock ; 645
 Impenetrable, impal'd with circling fire,
 Yet unconsum'd. Before the gates there sat
 On either side a formidable shape ;
 The one seem'd woman to the waste, and fair, 650
 But ended foul in many a scaly fold
 Voluminous and vast ; a serpent arm'd
 With mortal sting : about her middle round
 A cry of hell-hounds never ceasing bark'd
 With wide Cerberean mouths full loud, and rung 655

L. 639. *Ternate.*] Ind. The chief of the five Malacco or Molucca islands in the East-Indian sea, by which the Europeans sail to and from the East-Indies, *viz.* Ternate, Tidore, Machian, Moties, and Bachian. They lye near the line, and abound with spices.

Ibid. *Tidore,*] or *Tidor*; Ind. Another of the Molucca islands, near to Ternate, separated only from it by a narrow channel.

L. 641. *Ethiopian.*] of *Ethiopia*, Lat. Gr. i. e. *burnt in the face*. Heb. *Chus*, i. e. *black*; from Chus, the son of Cham, who first peopled it. Ethiopia is a large hot kingdom of Africa, in the torrid zone; therefore, the people are sun-burnt, tawny, and black; about 3600 miles in length, and 2180 in breadth.

Ibid. *Cape.*] Fr. from the Lat. i. e. *a head*. A geographical term. An high mountain or head-land running into the sea.

L. 648. — *Before the gates there sat*, &c.] Here begins the famous allegory of Milton, which is a sort of paraphrase on that text of the apostle St. James, ch. i. 15. “ Then when lust hath conceived, it bringeth forth sin ; and sin, when it is finished, bringeth forth death.”

L. 655. *Cerberean,*] belonging to Cerberus; Lat. Gr. i. e. *a devourer of flesh*, i. e. as wide as those of Cerberus; the dog who kept the gates of hell, who had three, some say fifty, and Horace says 100 heads; signifying his greedy and devouring nature. The fable represents time, which devours all things; the three heads, time past, present, and to come.

A hideous peal ; yet, when they lift, would creep,
 If ought disturb'd their noise, into her womb,
 And kennel there ; yet there still bark'd and howl'd,
 Within unseen. Far less abhor'd than these
 Vex'd Scylla, bathing in the sea that parts 660
 Calabria from the hoarse Trinacrian shore :
 Nor uglier follow the night-hag, when call'd
 In secret, riding through the air she comes,
 Lur'd with the smell of infant-blood, to dance
 With Lapland witches, while the lab'ring moon 665
 Eclipses at their charms. The other shape,
 If shape it might be call'd that shape had none
 Distinguishable in member, joint, or limb ;
 Or substance might be call'd that shadow seem'd,
 For each seem'd either ; black it stood as night, 670
 Fierce as ten furies, terrible as hell,
 And shook a dreadful dart ; what seem'd his head,
 The likeness of a kingly crown had on.
 Satan was now at hand, and from his seat
 The monster moving, onward came as fast 675

L. 660. *Scylla.*] Lat. from the Gr. i. e. *vexation*, and *disturbance*. Scylla was a frightful rock in the sea between Italy and Sicily, so called from Scyllio, a castle on the Italian shore, upon which the waves made a noise like the barking of dogs, which terrified sailors.

L. 661. *Calabria.*] Lat. from the Gr. i. e. *good*, and *fruitful*. A very fine fruitful country, on the utmost part of Italy, facing Sicily, and divided from it by a narrow strait.

Ibid. *Trinacrian,*] or *Sicily*. It was so called from the Sicani and Siculi, who were the ancient inhabitants.

L. 665. *Lapland,*] from the ancient Lupiones, or Loppi ; i. e. *filly*, *softish*, and *rude*. The natives call it *Lapmark* ; the Germans, *Laplandi* ; the Muscovites, *Lappi* ; for they are an illiterate people, void of all arts and sciences, gross heathens.

L. 671. *Furies.*] Fr. Ital. Span. Lat. i. e. *madness*, and *rage*; or, Heb. *farar*, i. e. *revenge*. The three furies of hell were imagined to be the tormentors of the damned, and painted with snakes about their heads, and eyes sparkling with fire, with burning torches in their hands, tormenting the souls of the wicked in hell ; and their names implied dread and terror.

Book II. PARADISE LOST. 67

With horrid strides ; hell trembled as he strode.
 Th' undaunted fiend what this might be admir'd ;
 Admir'd, not fear'd ; God and his Son except,
 Created thing nought valu'd he, nor shunn'd ;
 And with disdainful look thus first began : 680

Whence and what art thou, execrable shape,
 That dar'st, though grim and terrible, advance
 Thy miscreated frost athwart my way
 To yonder gates ? through them I mean to pass,
 That be assur'd, without leave ask'd of thee : 685
 Retire, or taste thy folly', and learn by proof,
 Hell-born, not to contend with spi'rits of heaven.

To whom the goblin full of wrath reply'd :
 Art thou that traitor-angel, art thou he,
 Who first broke peace in heav'n, and faith, till then
 Unbroken ; and in proud rebellious arms 691
 Drew after him the third part of heav'n's sons,
 Conjur'd against the High'est ; for which both thou
 And they, outcast from God, are here condemn'd
 To waste eternal days in woe and pain ? 695
 And reckon'st thou thyself with spi'rits of heaven,
 Hell-doom'd, and breath'st defiance here and scorn,
 Where I reign king ; and, to enrage thee more,
 Thy king and lord ? Back to thy punishment,
 False fugitive, and to thy speed add wings ; 700
 Lest with a whip of scorpions I pursue
 Thy ling'ring, or with one stroke of this dart
 Strange horror seize thee', and pangs unfehl before.

L. 678.—*God and his Son except,*
Created thing nought valu'd be, nor shunn'd.] This appears, at first sight, to reckon God and his Son among created things; but *except* is used here with the same liberty as *but*, L. 333, and 336; and Milton has a like passage in his prose works, p. 277. edit. Tol. *No place in heaven and earth, except hell.* Richardson.

L. 701. *Scorpion.]* Gr. Lat. i. e. *throwing out poison.* A scorpion is a black, short, and very poisonous serpent, with a small head like a crawfish, and a long tail with six or seven knots, where-with it kills men and beasts.

So spake the grisly terror, and in shape,
 So speaking and so threat'ning, grew tenfold 705
 More dreadful and deform. On th' other side
 Incens'd with indignation Satan stood
 Unterrified; and like a comet burn'd,
 That fires the length of Ophiuchus huge
 In th' artic sky, and from his horrid hair 710
 Shakes pestilence and war. Each at the head
 Level'd his deadly aim ; their fatal hands
 No second stroke intend ; and such a frown
 Each cast at th' other, as when two black clouds,
 With heav'n's artillery fraught, come rattling on 715
 Over the Caspian, then stand front to front,
 Hovering a space, till winds the signal blow
 To join their dark encounter in mid air :
 So frown'd the mighty combatants, that hell
 Grew darker at their frown : so match'd they stood ;
 For never but once more was either like 721
 To meet so great a foe : and now great deeds
 Had been atchiev'd, whereof all hell had rung,

L. 709, *Ophiuchus.*] Lat. from the Gr. i. e. *a serpent-bearer.*
 An astron. term. A northern constellation, called also *the serpent*, representing a man holding a serpent in his hand, and consists of twenty-nine stars, according to Ptolemy. The fable is taken from Hercules, who squeezed two serpents to death in his cradle.

L. 710. *Artic.*] Lat. Gr. An astronom. term. The northern circle, where there are two stars that go by this name near the north pole, *the great bear*, and *the little bear*. The opposite pole is called *antarctic*, or the southern pole.

L. 716, *Caspian.*] Scyth, from the Caspii, an antient people who dwelt upon the south side of it. The Caspian sea is not a sea properly so called, nor a bay of the northern ocean, as the ancients thought, but a lake, and the greatest in the world. It lies between Persia, Tartary, Georgia, and Muscovy, about 3000 miles in compafs ; for though the Volga, (which alone discharges more water in a year than all the other rivers in Europe,) and 100 rivers besides run into it, yet it hath no visible outlet ; therefore some think it riseth in the Persian gulf, after running under ground above 2000 miles.

Had not the snaky sorceress that sat
Fast by hell-gate, and kept the fatal key, 725
Ris'n, and with hideous outcry rush'd between :

O father, what intends thy hand, she cry'd,
Against thy only son. What fury, O son,
Possesses thee, to bend that mortal dart
Against thy father's head? and know'st for whom;
For him who sits above, and laughs the while 735
At thee, ordain'd his drudge, to execute
Whate'er his wrath, which he calls justice, bids;
His wrath, which one day will destroy ye both.
She spake, and at her words the hellish pest 735
Forbore; then these to her Satan return'd:

So strange thy outcry, and thy words so strange
Thou interposest, that my sudden hand
Prevented, spares to tell thee yet by deeds
What it intends; till first I know of thee, 740
What thing thou art, thus double-form'd; and why,
In this infernal vale first met, thou call'st
Me father, and that phantasm call'st my son:
I know thee not, nor ever saw till now
Sight more detestable than him and thee. 745

T' whom thus the portress of hell-gate reply'd:
Hast thou forgot me then, and do I seem
Now in thine eye so foul? once deem'd so fair
In heav'n, when at th' assembly, and in fight
Of all the Seraphim with thee combin'd 750
In bold conspiracy against heav'n's King,
All on a sudden miserable pain
Surpriz'd thee, dim thine eyes, and dizzy swum
In darkness, while thy head flames thick and fast
Threw forth; till on the left side op'ning wide, 755
Likest to thee in shape and count'nance bright,
Then shining heav'nly fair, a goddess arm'd,
Out of thy head I sprung: amazement seiz'd

All th' host of heav'n ; back they recoil'd, afraid
At first, and call'd me Sin, and for a sign 760
Portentous held me ; but familiar grown,
I pleas'd, and with attractive graces won
The most averse, thee chiefly, who full oft
Thyself in me thy perfect image viewing,
Becam'st enamour'd, and such joy thou took'st 765
With me in secret, that my womb conceiv'd
A growing burden. Mean while war arose,
And fields were fought in heav'n ; wherein remain'd
(For what could else ?) to our almighty foe
Clear victory ; to our part los's and rout, 770
Through all the empyrean : down they fell
Driv'n headlong from the pitch of heaven, down
Into this deep ; and in the general fall]
I also ; at which time this pow'rful key
Into my hand was giv'n, with charge to keep 775
These gates for ever shut, which none can pass
Without my opening. Pensive here I sat
Alone ; but long I sat not, till my womb
Pregnant by thee, and now excessive grown,
Prodigious motion felt, and rueful throes. 780
At last this odious offspring whom thou see'st,
Thine own begotten, breaking violent way
Tore through my intrails, that with fear and pain
Distorted, all my nether shape thus grew
Transform'd : but he my inbred enemy 785
Forth issu'd, brandishing his fatal dart
Made to destroy : I fled, and cry'd out, Death ;
Hell trembled at the hideous name, and sigh'd
From all her caves, and back resounded, Death.
I fled ; but he pursu'd, (though more, it seems, 790
Inflam'd with lust than rage,) and, swifter far,
Me overtook his mother, all dismay'd,
And in embraces forcible and foul

Ingend'ring with me, of that rape begot
These yelling monsters, that with ceaseless cry 795
Surround me, as thou saw'st, hourly conceiv'd
And hourly bo'n, with sorrow infinite
To me; for when they list, into the womb
That bred them they return, and howl, and gnaw
My bowels, their repast; then bursting forth 800
Afresh with conscious terrors vex me round,
That rest or intermission none I find.
Before mine eyes in opposition fits
Grim Death, my son and foe; who sets them on,
And me his parent would full soon devour 805
For want of other prey, but that he knows
His end with mine involv'd; and knows that I
Should prove a bitter morsel, and his bane,
Whenever that shall be; so Fate pronounc'd.
But thou, O father, I forewarn thee, shun 810
His deadly arrow; neither vainly hope
To be invulnerable in those bright arms,
Though temper'd heavenly; for that mortal dint,
Save he who reigns above, none can resist.
She finish'd; and the subtle fiend his lore 815
Soon learn'd, now milder, and thus answer'd smooth:
Dear daughter, since thou claim'st me for thy fire,
And my fair son here show'st me, the dear pledge
Of dalliance had with thee in heav'n, and joys
Then sweet, now sad to mention, thro' dire change
Befall'n us, unforeseen, unthought of; know 820
I come no enemy, but to set free
From out this dark and dismal house of pain
Both him and thee, and all the heav'nly host
Of spi'rits, that, in our just pretences arm'd,
Fell with us from on high: from them I go
This uncouth errand sole; and one for all
Myself expose, with lonely steps to tread 825

Th' unfounded deep, and thro' the void immense
 To search with wand'ring quest a place foretold 830
 Should be, and, by concurring signs, ere now
 Created, vast and round; a place of bliss
 In the pourlieus of heav'n, and therein plac'd
 A race of upstart creatures, to supply
 Perhaps our vacant room; tho' more remov'd, 835
 Left heav'n surcharg'd with potent multitude
 Might hap to move new broils. Be this, or ought
 Than this more secret, now design'd, I haste
 To know; and this once known, shall soon return,
 And bring ye to the place where thou and Death
 Shall dwell at ease, and up and down unseen 841
 Wing filently the buxom air imbalm'd
 With odours; there ye shall be fed and fill'd,
 Immeasureably; all things shall be your prey.

He ceas'd, for both seem'd highly pleas'd, and Death
 Grinn'd horrible a ghastly smile, to hear 846
 His famine should be fill'd; and bless'd his maw
 Destin'd to that good hour; no less rejoic'd
 His mother bad, and thus bespake her fire:

The key of this infernal pit by due, 850
 And by command of heav'n's all-pow'rful King,
 I keep, by him forbidden to unlock
 These adamantine gates; against all force
 Death ready stands to interpose his dart,
 Fearless to be o'ermatch'd by living might. 855
 But what owe I to his commands above
 Who hates me, and hath hither thrust me down
 Into this gloom of Tartarus profound,
 To sit in hateful office here confin'd,
 Inhabitant of heav'n, and heav'nly born, 860
 Here in perpetual agony and pain,
 With terrors and with clamours compafs'd round,
 Of mine own brood, that on my bowels feed?

Thou art my father, thou my author, thou
 My being gav'st me; whom should I obey 865
 But thee? whom follow? thou wilt bring me soon
 To that new world of light and bliss, among
 The gods who live at ease, where I shall reign
 At thy right hand voluptuous, as beseems
 Thy daughter and thy darling, without end. 870

Thus saying, from her side the fatal key,
 Sad instrument of all our woe, she took;
 And tow'ards the gate rolling her bestial train,
 Forthwith the huge portcullis high up drew;
 Which but herself, not all the Stygian powers 875
 Could once have mov'd; then in the key-hole turns
 Th' intricate wards, and every bolt and bar
 Of mastly ir'on or solid rock with ease
 Unfastens: on a sudden open fly,
 With impetuous recoil and jarring found, 880
 Th' infernal doors, and on their hinges grate
 Harsh thunder, that the lowest bottom shook
 Of Erebus. She open'd, but to shut
 Excell'd her pow'r; the gates wide open stood,
 That with extended wings a banner'd host, 885
 Under spread ensigns marching, might pass through
 With horse and chariots rank'd in loose array;
 So wide they stood, and, like a furnace-mouth,
 Cast forth redounding smoke and ruddy flame.

Before their eyes in sudden view appear 890
 The secrets of the hoary deep; a dark
 Illimitable ocean, without bound,
 Without dimension, where length, breadth, and height,
 And time, and place are lost; where eldest Night
 And Chaos, ancestors of Nature, hold 895
 Eternal anarchy, amidst the noise
 Of endless wars, and by confusion stand.
 For hot, cold, moist, and dry, four champions fierce,
 Strive here for mast'ry, and to battle bring

Their embryon atoms ; they around the flag 900
 Of each his faction, in their several clans,
 Light arm'd, or heavy, sharp, smooth, swift, or slow,
 Swarm populous, unnumber'd as the sands
 Of Barca, or Cyrene's torrid soil,
 Levied to side with warring winds, and poise 905
 Their lighter wings. To whom these most adhere,
 He rules a moment : Chaos umpire sits,
 And by decision more embroils the fray,
 By which he reigns : next him high arbiter
 Chance governs all. Into this wild abyſs, 910
 The womb of Nature, and perhaps her grave,
 Of neither sea, nor shore, nor air, nor fire,
 But all these in their pregnant causes mix'd
 Confus'dly, and which thus must ever fight,
 Unless th' almighty Maker them ordain 915
 His dark materials to create more worlds ;
 Into this wild abyſs the wary fiend
 Stood on the brink of hell, and look'd a while,
 Pond'ring his voyage ; for no narrow frith
 He had to croſs. Nor was his ear less peal'd 920
 With noises loud and ruinous, (to compare

L. 904, *Barca.*] *Carthag.* i. e. a *desart*, - or from Amilcar Barca, the father of Hannibal, who is said to have founded it. A large, sandy, barren, and dry country in Africa, so called from the capital city of it, lying on the west of Egypt, on the Mediterranean sea, between Egypt and Tripoli, 600 miles from east to west, and 120 miles from south to north. Others call it the *Sandy-Lybia*. The chief city is 550 miles from Alexandria in Egypt. Barca separates Egypt from Cerene.

Ibid. *Cyrene.*] *Carthag.* from *cyrano*, i. e. a *fountain*, which springs from a mountain of the same name there; a very barren sandy province of Lybia, towards the great Syrtis, lying upon the Mediterranean sea near Egypt. Cyrene was built by Battus the Lacedemonian, from whom the inhabitants were called *Battide*, and gave the name to the whole country. It strove once with Carthage for some privileges. In the most southern part of it stood the famous temple of Jupiter Ammon, and was the birth-place of Simon, who carried our Saviour's croſs to mount Calvary, *Mattb.* xxvii. 32. Cyrene was also called *Pentapolis*, Gr. because it contained five fine cities of old.

Great things with small,) than when Bellona storms,
 With all her batt'ring engines bent to rase
 Some capital city ; or les than if this frame
 Of heaven were falling, and these elements 925
 In mutiny had from her axle torn
 The stedfast earth. At last his sail-broad vans
 He spreads for flight, and in the surging smoke
 Uplifted spurns the ground ; thence many a league,
 As in a cloudy chair, ascending rides 930
 Audacious ; but thatfeat soon failing, meets
 A vast vacuity : all unawares
 Flutt'ring his pennons vain, plumb down he drops
 Ten thousand fathoms deep ; and to this hour
 Down had been falling, had not by ill chance 935
 The strong rebuff of some tumultuous cloud,
 Instinct with fire and nitre, hurried him
 As many miles aloft : that fury stay'd,
 Quench'd in a boggy Syrtis, neither sea,
 Nor good dry-land : nigh foundered on he fares, 940
 Treading the crude consistence, half on foot,
 Half fly'ng ; behoves him now both oar and sail.
 As when a gryphon, through the wilderness
 With winged course o'er hill or moory dale,
 Pursues the Arimaspians, who by stealth 945
 Had from his wakeful custody purloin'd

L. 922. *Bellona.*] Lat. i. e. *the goddess of war*; a deity among the old Romans; the mother, sister, and wife of Mars.

L. 926. *Axle.*] Sax. Lat. Gr. i. e. *going round*; a geographical term; an axle-tree. Here, an imaginary line drawn through the centre of the earth from the north to the south pole, upon which the earth is supposed to move in its diurnal motion from east to west.

L. 943. *Gryphon.*] griffin, or griffon; Lat. Gr. i. e. *to grip fast, or squeeze*. A fabulous, terrible, and rapacious bird, said to be partly like an eagle, partly like a lion.

L. 945. *Arimaspian.*] Scyth. from *ari*, i. e. *one*, and *maspos*, i. e. *an eye, one-eyed*; a people of Scythia or Little Tartary in Europe, said to have had one eye. The truth is, they were expert archers, who shut one eye, that they might with the more exactness hit the mark. Alexander the Great subdued them.

The guarded gold : so eagerly the fiend
 O'er bog, or steep, thro' strait, rough, dense, or rare,
 With head, hands, wings, or feet, pursues his way ;
 And swims, or sinks, or wades, or creeps, or flies. 950
 At length an universal hubbub wild
 Of stunning sounds, and voices all confus'd,
 Borne through the hollow dark, assaults his ear,
 With loudeit vehemence : thither he plies,
 Undaunted to meet there whatever power 955
 Or spirit of the nethermost abyss
 Might in that noise reside, of whom to ask
 Which way the nearest coast of darkness lies
 Bord'ring on light ; when strait behold the throne
 Of Chaos, and his dark pavilion spread 960
 Wide on the wasteful deep ; with him enthron'd
 Sat fable-vested Night, eldest of things,
 The consort of his reign, and by them stood
 Orcus and Ades, and the dreaded name
 Of Demogorgon ; Rumor next, and Chance, 965
 And Tumult, and Confusion all embroil'd,
 And Discord with a thousand various mouths.

T' whom Satan turning boldly, thus : Ye powers
 And spirits of this nethermost abyss,
 Chaos and ancient Night, I come no spy 970
 With purpose to explore or to disturb
 The secrets of your realm ; but by constraint
 Wand'ring this darksome desart, as my way
 Lies through your spacious empire up to light,

L. 964. *Orcus.*] Lat. from the Gr. i. e. *an oath*; because the supernal gods made their oaths by *Orcus*, as well as by *Styx*, another name of hell.

Ibid. *Hades.*] Lat. Gr. i. e. *a dark, bidden, and invisible place*, the same as *orcus*, or *hell*, in holy writ and sacred authors. It is esteemed to be the general receptacle of all souls departed this life, in a state of expectation till the day of judgment.

L. 965. *Demogorgon.*] Lat. from the Gr. i. e. *beholding the gorgon*, which none could do but he; for she turned all things that looked on her into stones.

Alone, and without guide, half lost, I seek 975

What readiest path leads where your gloomy bounds

Confine with heav'n ; or if some other place,

From your dominion won, th' ethereal King

Possesses lately, thither to arrive

I travel this profound ; direct my course : 98•

Directed, no mean recompence it brings

To your behoof ; if I that region lost,

All usurpation thence expell'd, reduce

To her original darkness, and your sway,

(Which is my present journey,) and once more 985

Erect the standard there of ancient Night :

Yours be th' advantange all, mine the revenge.

Thus Satan ; and him thus the anarch old,

With falt'ring speech and visage incompos'd,

Answer'd : I know thee, stranger, who thou art, 99•

That mighty leading angel, who of late

Made head against heav'n's King, tho' overthrown.

I saw, and heard ; for such a numerous host

Fled not in silence through the frighted deep,

With ruin upon ruin, rout on rout, 995

Confusion worse confounded ; and heav'n gates

Pour'd out by millions her victorious bands

Pursuing. I upon my frontiers here

Keep residence ; if all I can will serve

That little which is left so to defend, 100•

Encroach'd on, still through your intestine broils

Weak'ning the sceptre of old Night : first hell,

Your dungeon, stretching far and wide beneath ;

Now lately heav'n and earth, another world,

Hung o'er my realm, link'd in a golden chain, 1005

To that side heav'n from whence your legions fell :

If that way be your walk, you have not far ;

So much the nearer danger ; go, and speed ;

Havock, and spoil, and ruin are my gain.

He ceas'd ; and Satan stay'd not to reply, 101•

But glad that now his sea should find a shore,
 With fresh alacrity, and force renew'd,
 Springs upward, like a pyramid of fire,
 Into the wild expanse ; and through the shock
 Of fighting elements, on all sides round
 Environ'd, wins his way ; harder beset
 And more indanger'd, than when Argo pass'd
 Through Bosporus, betwixt the justling rocks :
 Or when Ulysses on the larboard shunn'd
 Charybdis, and by th' other whirlpool steer'd.
 So he with difficulty and labour hard
 Mov'd on ; with difficulty and labour he ;

1015

1020

L. 1013. *Pyramid.*] Gr. i. e. *a fire.* A geometrical term. A pyramid is a heap of square stones, rising up like a flame of fire in four squares. There are about 80 pyramids near Grand Cairo in Egypt, the wonder of the world to this day, though they have stood 4000 years, and may continue as long again; three of them are very large, besides many small ones. The Arabs call them *Dgeb el Pharaon*, and the Turks *Pharaon Deglary*, i. e. *Pharaoh's hills.* Mr Lucas saw above 20,000 pyramids near Cesarea in Lesser Asia.

L. 1017. *Argo.*] Lat. Gr. i. e. *swift*; because of her swift sailing, being rowed with fifty oars, which was a new invention of Jason; or from the builder of it; and Cicero derives it from the Argives or Greeks who sailed in it. The ship wherein Jason and other valiant Greeks made a famous expedition to Colchos, now Mingrelia, Georgia, and Iberia, upon the Pontus, to bring from thence the golden fleece into Greece.

L. 1018. *Bosporus,*] *Bosporus*, or *Bosphorus*; Lat. from the Gr. i. e. *the passage of an ox*, as we say *Oxford*. A passage into the Euxine sea by Constantinople, through which Jason passed with much difficulty and danger in his voyage. It is so narrow that cattle swim over it, and they hear the cocks crowing and dogs barking from one side to another. Now *Stretti di Constantinopoli*, Ital. i. e. *the straits of Constantinople.*

L. 1019. *Ulysses.*] Lat. Gr. i. e. *all strength, robust*; or contracted from his original name, *Odusseus*, Gr. i. e. *the public road*; because his mother, overtaken in a violent rain, was delivered of him on the highway. The son of Laertes, prince of Ithaca and Dulichia, islands in the Egean sea; an eloquent, cunning Greek, celebrated by Homer, Virgil, Ovid, &c.

L. 1020. *Charybdis.*] Heb. i. e. *a gulf of perdition*; Lat. from the Gr. i. e. *gaping and sucking in.* A very dangerous part of the sea of Sicily, between Messina and Italy, where divers ships have been sucked in, and Ulysses had much ado to escape drowning.

But he once pass'd, soon after, when man fell,
Strange alteration ! Sin and Death amain
Following his track, such was the will of Heaven,
Pav'd after him a broad and beaten way 1026
Over the dark abyfs, whose boiling gulf
Tamely endur'd a bridge of wondrous length,
From hell continu'd, reaching th' utmost orb
Of this frail world; by which the spi'rits perverse 1030
With easy intercourse pass to and fro,
To tempt or punish mortals, except whom
God and good angels guard by special grace.

But now at last the sacred influence
Of light appears, and from the walls of heaven 1035
Shoots far into the bosom of dim Night
A glimmering dawn : here nature first begins
Her farthest verge, and Chaos to retire,
As from her outmost works a broken foe,
With tumult less, and with less hostile din ; 1040
That Satan with less toil, and now with ease,
Wafts on the calmer wave by dubious light,
And like a weather-beaten vessel holds
Gladly the port, though shrouds and tackle torn :
Or in the emptier waste, resembling air, 1045
Weighs his spread wings, at leisure to behold

L. 1023. *But he once pass'd, &c.]* Dr. Bentley would throw out
here eleven verses, as if they were an interpolation: but the fore-
going words, containing a repetition of what went before them,
with difficulty and labour he, have no force nor propriety, unless it
be added (as it is in these verses) that some others afterwards went
this way with more ease. *Pearce.*

It is evident that these lines are Milton's, and cannot be an inter-
polation of the editor: but yet I am afraid we cannot so easily
get over the doctor's other objection, that this same bridge is de-
scrib'd in Book X. for several lines together, poetically and pom-
pously, as a thing untouch'd before, and an incident to surprise the
reader; and therefore the poet should not have anticipated it here.
Let the lines themselves be approved; yet it must be allowed, it is
wrong conduct and want of economy for the whole poem. And
we cannot recollect a parallel instance in Homer or Virgil, or any
authorized poet. *Newton.*

Far off th' empyreal heav'n, extended wide
In circuit, undetermin'd square or round,
With opal tow'rs, and battlements adorn'd
Of living saphire, once his native seat ;
And fast by, hanging in a golden chain,
This pendent world, in bigness as a star
Of smallest magnitude, close by the moon.
Thither full-fraught with mischievous revenge,
Accurs'd, and in a cursed hour he hies.

1050

1055

L. 1049. *With opal tow'rs.*] With towers of precious stones. Opal is a stone of divers colours, partaking of the carbuncle's faint fire, the amethyst's bright purple, and the emerald's clearing green. Hume and Richardson.

L. 1050. *Saphire.*] Lat. Gr. from the Heb. i. e. numbered ; because one must pay down very dear for it. A very clear, hard, and precious stone, of the colour of the sky, with sparkles of gold, and the hardest next to a diamond. It was put into the breast-plate of the high priest, Exod. xxviii. 18. Rev. xxi. 19.

End of Book Second.

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PARADISE LOST.

BOOK THE THIRD.

VOL. I.

I

The ARGUMENT of Book III.

GOD, sitting on his throne, sees Satan flying towards this world, then newly created ; shews him to the Son, who sat at his right hand ; foretells the success of Satan in perverting mankind ; clears his own justice and wisdom from all imputation, having created man free, and able enough to have withstood his tempter ; yet declares his purpose of grace towards him, in regard he fell not of his own malice, as did Satan, but by him seduced. The Son of God renders praises to his Father for the manifestation of his gracious purpose towards man : but God again declares, that grace cannot be extended towards man without the satisfaction of divine justice. Man hath offended the majesty of God, by aspiring to Godhead ; and therefore, with all his progeny, devoted to death, must die, unless some one can be found sufficient to answer for his offence, and undergo his punishment. The Son of God freely offers himself a ransom for man : the Father accepts him, ordains his incarnation, pronounces his exaltation above all names in heaven and earth : commands all the angels to adore him : they obey ; and hymning to their harps in full quire, celebrate the Father and the Son. Mean-while Satan alights upon the bare convex of this world's outermost orb ; where wandering he first finds a place, since called The limbo of vanity : what persons and things fly up thither : thence comes to the gate of heaven, describ'd ascending by stairs, and the waters above the firmament that flow about it : his passage thence to the orb of the sun ; he finds there Uriel, the regent of that orb, but first changes himself into the shape of a meaner angel ; and pretending a zealous desire to behold the new creation, and man, whom God had placed here, inquires of him the place of his habitation, and is directed : alights first on mount Niphates.

B.111.



R. Cooper Sculpt.

®

PARADISE LOST.

BOOK III.

HAIL, holy light, offspring of heav'n first-born,
Or of th' Eternal co-eternal beam !
May I express thee' unblam'd ? since God is light,
And never but in unapproached light
Dwelt from eternity ; dwelt then in thee,
Bright effluence of bright essence increate.
Or hear'st thou rather pure ethereal stream,
Whose fountain who shall tell ? Before the sun,
Before the heav'ns thou wert, and at the voice
Of God, as with a mantle didst invest
The rising world of waters dark and deep,
Won from the void and formless infinite.
Thee I revisit now with bolder wing,
Escap'd the Stygian pool, though long detain'd
In that obscure sojourn ; while in my flight
Through utter and through middle darkness borne,
With other notes than to th' Orphean lyre,

L. i. *Hail, holy light, &c.]* Our author's address to light, and lamentation of his own blindness, may perhaps be censured as an excrescence or digression not agreeable to the rules of epic poetry; but yet this is so charming a part of the poem, that the most critical reader, I imagine, cannot wish it were omitted. One is even pleased with a fault, if it be a fault that is the occasion of so many beauties, and acquaints us so much with the circumstances and character of the author. *Newton.*

L. 17. *With other notes than to th' Orphean lyre, &c.]* Orpheus made a hymn to night, which is still extant; he also wrote of the creation out of chaos. See *Apoll. Rhædus*, l. 493. Orpheus was inspir'd by his mother Calliope only, Milton by the ~~teav'nly~~

I sung of Chaos and eternal night ;
 Taught by the heav'ly Muse to venture down
 The dark descent, and up to re-ascend, 20
 Though hard and rare. Thee I revisit safe,
 And feel thy sov'reign vital lamp ; but thou
 Revisit'ſt not these eyes, that roll in vain
 To find thy piercing ray, and find no dawn ;
 So thick a drop serene hath quench'd their orbs, 25
 Or dim suffusion veil'd. Yet not the more
 Cease I to wander, where the Muses haunt
 Clear spring, or shady grove, or sunny hill,
 Smit with the love of sacred song ; but chief
 Thee, Sion, and the flow'ry brooks beneath, 30
 That wash thy hallow'd feet, and warbling flow,
 Nightly I visit : nor sometimes forget
 Those other two equall'd with me in fate,
 So were I equall'd with them in ~~per~~ ^{vn},
 Blind Thamyris, and blind Meonides ; 35
 And Tiresias, and Phineus, prophets old :

Muse; therefore he boasts he sung with other notes than *Orpheus*,
 though the subjects were the same. *Richardson.*

L. 29. *Smit with the love of sacred song.] So Virg. Geor. 2. 475,*

Dulces ante omnia Musæ,

Quarum sacra firo ingenti percussus amore.

L. 35. *Thamyris.] Lat. Gr. i. e. wonderful.* A poet of Thrace,
 who had the vanity to contend with the muses in singing, but lost
 it; therefore they put out his eyes, and took away his harp.
 This fable teaches us the danger and vanity of mocking God, of
 self-sufficiency and pride.

Ibid. *Meonides.] Lat. Gr. i. e. the son of Meon*, for Homer,
Gr. i. e. one that doth not see; because he despised the vanities of
 the world, not that he was really deprived of his eye-sight; o-
 others say his blindness came by an accident: but his proper name
 was Melisegenes, from the river Meles, where he was born. He
 was so poor that he begged his bread; yet when he was dead, seven
 cities contended for the honour of his nativity, *Smyrna, Rhodes,*
Colophon, Salamis, Chios, Argos, Athene.

L. 36. *Tiresias.] Lat. Gr. i. e. a star;* because he foretold some
 things by the knowledge of astrology. A blind poet and sooth-
 sayer of Thebes, long before Homer; the son of Evetrus and
 Chariclo. He was struck blind either for peeping too curiously
 upon Minerva in the fountain Hypocrine, or for deciding the

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Book III. PARADISE LOST

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Then feed on thoughts, that voluntary move
Harmonious numbers ; as the wakeful bird
Sings darkling, and in shadiest covert hid
Tunes her nocturnal note. Thus with the year 40
Seasons return ; but not to me returns
Day, or the sweet approach of ev'n or morn,
Or sight of vernal bloom, or summer's rose,
Or flocks, or herds, or human face divine ;
But cloud instead, and ever during dark 45
Surrounds me, from the cheerful ways of men
Cut off, and for the book of knowledge fair
Presented with a universal blank
Of nature's works, to me expung'd and ras'd,
And wisdom at one entrance quite shut out. 50
So much the rather thou, celestial light,
Shine inward, and the mind through all her powers
Irradiate, there plant eyes, all mist from thence
Purge and disperse, that I may see and tell
Of things invisible to mortal sight. 55

Now had th' Almighty Father from above,
From the pure empyrean where he sits
High thron'd above all height, bent down his eye,
His own works and their works at once to view :
About him all the sanctities of heaven 60
Stood thick as stars, and from his sight receiv'd
Beatitude past utterance : on his right
The radiant image of his glory sat,
His only Son. On earth he first beheld
Our two first parents, yet the only two 65
Of mankind, in the happy garden plac'd,

cause between Jupiter and Juno to her dissatisfaction, for which Jupiter gave him the faculty of divination or soothsaying.

Ibid. *Phinous.*] Lat. Gr. i. c. *shining, illustrious.* A king and prophet of Arcadia, who, for putting out the eyes of his children, and for revealing the secrets of the gods to men, was punished with blindness.

L. 66. *Happy garden,*] viz. *Eden*; an Hebrew word; it signi-

Reaping immortal fruits of joy and love,
 Uninterrupted joy, unrivall'd love,
 In blissful solitude. He then survey'd
 Hell and the gulf between, and Satan there
 Coasting the wall of heav'n on this side night,
 In the dun air sublime ; and ready now
 To stoop with wearied wings and willing feet
 On the bare outside of this world, that seem'd
 Firm land imbosom'd, without firmament ;
 Uncertain which, in ocean or in air.
 Him God beholding from his prospect high,
 Wherein past, present, future, he beholds,
 Thus to his only Son foreseeing spake :

Only begotten Son, seest thou what rage
 Transports our adversary ? whom no bounds
 Prescrib'd, no bars of hell, nor all the chains
 Heap'd on him there, nor yet the main abyss
 Wide interrupt, can hold ; so bent he seems
 On desperate revenge, that shall redound
 Upon his own rebellious head. And now
 Through all restraint broke loose, he wings his way
 Not far off heav'n, in the precincts of light,
 Directly tow'ards the new-created world,
 And man there plac'd, with purpose to essay
 If him by force he can destroy, or worse,
 By some false guile pervert : and shall pervert ;
 For man will hearken to his glozing lies,
 And easily transgress the sole command,
 Sole pledge of his obedience : so will fall,
 He, and his faithless progeny. Whose fault ?
 Whose but his own ? Ingrate, he had of me

fies pleasure and delight, because it was the most pleasant place upon earth, and Paradise was in it. Eden was a country in Chaldea, thought by some to be the same as Mesopotamia, near Babylon, lying between the Euphrates and the Tygris, well watered with these and other rivers, and most fruitful.

All he could have : I made him just and right,
 Sufficient to have stood, though free to fall.
 Such I created all th' ethereal powers. 100
 And spi'rits, both them who stood, and them who fail'd ;
 Freely they stood who stood, and fell who fell.
 Not free, what proof could they have giv'n sincere
 Of true allegiance, constant faith or love,
 Where only what they needs must do appear'd, 105
 Not what they would ? what praise could they receive ?
 What pleasure I from such obedience paid,
 When will and reason (reason also' is choice)
 Useless and vain, of freedom both despoil'd,
 Made passive both, had serv'd necessity, 110
 Not me ? They therefore, as to right belong'd,
 So were created, nor can justly' accuse
 Their Maker, or their making, or their fate,
 As if predestination over-rul'd
 Their will, dispos'd by absolute decree, 115
 Or high foreknowledge. They themselves decreed
 Their own revolt, not I : if I foreknew,
 Foreknowledge had no influence on their fault,
 Which had no less prov'd certain unforeknown.
 So without least impulse or shadow' of fate, 120
 Or ought by me immutably foreseen,
 They trespass, authors to themselves in all,
 Both what they judge, and what they chuse ; for so
 I form'd them free : and free they must remain,
 Till they intrall themselves ; I else must change 125
 Their nature, and revoke the high decree
 Unchangeable, eternal, which ordain'd

L. 108.—(*reason also' is choice.*) The author had express'd the same sentiment before in prose. " Many there be that com-
 " plain of divine Providence for suffering Adam to transgres-
 " sion ! foolish tongues ! when God gave him reason, he gave him free-
 " dom to choose, for reason is but choosing ; he had been else a
 " mere artificial Adam, &c." See his speech for the liberty of
 unlicensed printing, p. 149, 150. edit. 1738.

Their freedom ; they themselves ordain'd their fall.
The first sort by their own suggestion fell,
Self-tempted, self-deprav'd : Man falls, deceiv'd 130
By th' other first : Man therefore shall find grace,
The other none : in mercy' and justice both,
Through heav'n and earth, so shall my glory' excel ;
But mercy, first and last, shall brightest shine.

Thus while God spake, ambrosial fragrance fill'd
All heav'n, and in the blessed spi'rits elect 136
Sense of new joy ineffable diffus'd.
Beyond compare the Son of God was seen
Most glorious ; in him all his Father shone
Substantially expres'd ; and in his face 140
Divine compassion visibly appear'd,
Love without end, and without measure grace ;
Which uttering, thus he to his Father spake :

O Father ! gracious was that word which clos'd
Thy sov'reign sentence, that Man should find grace ;
For which both heav'n and earth shall high extol 146
Thy praises, with th' innumerable sound
Of hymns and sacred songs, wherewith thy throne
Incompas'd shall resound thee ever bless'd.
For should man finally be lost ; should man, 150
Thy creature late so lov'd, thy youngest son,
Fall circumvented thus by fraud, though join'd
With his own folly ? That be from thee far,
That far be from thee, Father ! who art Judge
Of all things made, and judgest only right. 155
Or shall the adversary thus obtain
His end, and frustrate thine ? shall he fulfil
His malice, and thy goodness bring to nought,
Or proud return, though to his heavier doom,
Yet with revenge accomplish'd, and to hell 160
Draw after him the whole race of mankind,
By him corrupted ? or wilt thou thyself

Abolish thy creation, and unmake
For him, what for thy glory thou hast made ?
So should thy goodness and thy greatness both
Be question'd and blasphem'd without defence.

165

To whom the great Creator thus reply'd :
O Son ! in whom my soul hath chief delight,
Son of my bosom, Son who art alone
My word, my wisdom, and effectual might,

170

All hast thou spoken as my thoughts are, all
As my eternal purpose hath decreed.

Man shall not quite be lost, but sav'd who will ;
Yet not of will in him, but grace in me

Freely vouchsaf'd : once more I will renew
His lapsed pow'rs, though forfeit and intrall'd
By sin to foul exorbitant desires ;

175

Upheld by me, yet once more he shall stand
On even ground against his mortal foe ;

By me upheld, that he may know how frail
His fall'n condition is, and to me owe

180

All his deliv'rance, and to none but me.
Some I have chosen of peculiar grace,

Elect above the rest ; so is my will :

The rest shall hear me call, and oft be warn'd

185

Their sinful state, and to appease betimes

Th' incensed Deity, while offer'd grace

Invites ; for I will clear their senses dark,

What may suffice, and soften stony hearts

To pray, repent, and bring obedience due.

190

To pray'r, repentance, and obedience due,

Though but endeavour'd with sincere intent,

Mine ear shall not be slow, mine eye not shut.

L. 183. *Some I have chosen of peculiar grace, &c.]* Our author did not hold the doctrine of rigid predestination ; he was of the sentiments of the more moderate Calvinists, and thought that some indeed were elected of peculiar grace, the rest might be saved complying with the terms and conditions of the gospel.

And I will place within them as a guide,
My umpire Conscience ; whom if they will hear, 195
Light after light, well-us'd, they shall attain,
And to the end persisting, safe arrive.

This my long-sufferance, and my day of grace,
They who neglect and scorn, shall never taste ;
But hard be harden'd, blind be blinded more, 200
That they may stumble on, and deeper fall :

And none but such from mercy I exclude.

But yet all is not done ; Man disobeying,
Disloyal breaks his fealty, and sins

Against the high supremacy of heaven, 205

Affecting godhead, and so losing all,

To expiate his treason hath nought left ;

But to destruction sacred and devote,

He, with his whole posterity, must die ;

Die he or Justice must ; unless for him

Some other able, and as willing, pay 210

The rigid satisfaction, death for death.

Say, heav'nly pow'rs, where shall we find such love ?

Which of ye will be mortal, to redeem

Man's mortal crime, and just th' unjust to save ? 215

Dwells in all heaven charity so dear ?

He ask'd ; but all the heav'nly choir stood mute,

And silence was in heav'n : on man's behalf

Patron or intercessor none appear'd,

Much less that durst upon his own head draw 220

The deadly forfeiture, and ransom set.

And now without redemption all mankind

Must have been lost, adjug'd to death and hell

By doom severe, had not the Son of God,

In whom the fulness dwells of love divine, 225

His dearest mediation thus renew'd :

Father ! thy word is past, Man shall find grace ;

And shall grace not find means, that finds her way,

The speediest of thy winged messengers,
To visit all thy creatures, and to all
Comes un prevented, unimplor'd, unsought ?
Happy for man, so coming ; he her aid
Can never seek, once dead in sins, and lost ;
Atonement for himself or offering meet,
Indebted and undone, hath none to bring.
Behold me then ; me for him, life for life
I offer ; on me let thine anger fall ;
Account me man ; I for his sake will leave
Thy bosom, and this glory next to thee
Freely put off, and for him lastly die
Well pleas'd ; on me let Death wreak all his rage :
Under his gloomy pow'r I shall not long
Lie vanquish'd ; thou hast giv'n me to possess
Life in myself for ev'er ; by thee I live,
Though now to Death I yield, and am his due
All that of me can die ; yet that debt paid,
Thou wilt not leave me in the loathsome grave
His prey, nor suffer my unspotted soul
For ever with corruption there to dwell ;
But I shall rise victorious, and subdue
My vanquisher, spoil'd of his vaunted spoil ;
Death his death's wound shall then receive, and stoop
Inglorious, of his mortal sting disarm'd.
I through the ample air, in triumph high
Shall lead hell captive, maugre hell, and show
The pow'rs of darkness bound. Thou at the fight
Pleas'd, out of heaven shalt look down, and smile ;
While, by thee rais'd, I ruin all my foes,
Death last, and with his carcase glut the grave :
Then, with the multitude of my redeem'd,
Shall enter heav'n, long absent, and return,
Father, to see thy face, wherein no cloud
Of anger shall remain, but peace assur'd,

And reconciliation ; wrath shall be no more
Thenceforth, but in thy presence joy entire.

265

His words here ended, but his meek aspect
Silent yet spake, and breath'd immortal love
To mortal men, above which only shone
Filial obedience ; as a sacrifice

Glad to be offer'd, he attends the will

270

Of his great Father. Admiration feiz'd
All heav'n, what this might mean, and whither tend
Wond'ring ; but soon th' Almighty thus reply'd :

O thou in heaven and earth the only peace
Found out for mankind under wrath ! O thou
My sole complacence ! well thou know'st how dear
To me are all my works ; nor Man the least,
Though last created ; that for him I spare
Thee from my bosom and right hand, to save,
By losing thee a while, the whole race lost.

280

Thou therefore, whom thou only canst redeem,
Their nature also to thy nature join ;
And be thyself Man among men on earth,
Made flesh, when time shall be, of virgin seed,
By wondrous birth : be thou in Adam's room
The head of all mankind, though Adam's son.

285

As in him perish all men, so in thee,
As from a second root, shall be restor'd
As many' as are restor'd, without thee none.
His crime makes guilty all his sons ; thy merit
Imputed shall absolve them who renounce
Their own both righteous and unrighteous deeds,
And live in thee transplanted, and from thee
Receive new life. So man, as is most just,
Shall satisfy for man, be judg'd, and die,

290

295

L. 285. *Adam.* Heb. i. e. red ; the name of the first man and first woman, because they were formed of the red dust of the earth, Gen. ii. 7.—v. 2 ; as *homo* in Latin is from *humus*, i. e. *the ground*, which points at both our original and end.

And dying rise, and rising with him raise
His brethren, ransom'd with his own dear life.
So heav'ly love shall outdo hellish hate,
Giving to death, and dying to redeem,
So dearly to redeem, what hellish hate 300
So easily destroy'd, and still destroys
In those who, when they may, accept not grace.
Nor shalt thou, by descending to assume
Man's nature, lessen or degrade thine own.
Because thou hast, though thron'd in highest bliss, 305
Equal to God, and equally enjoying
God-like fruition, quitted all, to save
A world from utter loss, and hast been found
By merit more than birth-right Son of God,
Found worthiest to be so by being good, 310
Far more than great or high ; because in thee
Love hath abounded more than glory abounds ;
Therefore thy humiliation shall exalt
With thee thy manhood also to this throne ;
Here shalt thou sit incarnate, here shalt reign 315
Both God and Man, Son both of God and man,
Anointed universal King ; all power
I give thee ; reign for ever, and assume
Thy merits ; under thee, as head supreme,

L. 299. *Giving to death, and dying to redeem.*] The love of the Father, in giving the Son to death, and the love of the Son in submitting to it, and dying to redeem mankind. Mr. Warburton thus explains it : " Milton's system of divinity taught, says he, " not only that man was redeemed, but likewise that a real price " was paid for his redemption : *Dying to redeem*, therefore, signify-
" ing only redemption in a vague uncertain sense, but imperfect-
" ly represents his system ; so imperfectly that it may as well be
" called the Socinian ; the price paid (which implies a proper re-
" demption) is wanting. But, to pay a price, implying a volun-
" tary act, the poet, therefore, well expresses it, by *giving to death*,
" that is, giving himself to death ; so that the sense of the line
" fully expresses Milton's notion, *Heavenly love gave a price for*
" *the redemption of mankind ; and by virtue of that price, really re-*
" *deemed them.*"

Thrones, princedoms, pow'rs, dominions I reduce: 320
 All knees to thee shall bow, of them that 'bide
 In heav'n, or earth, or under earth in hell.
 When thou attended gloriously from heaven
 Shalt in the sky appear, and from thee send
 The summoning archangels to proclaim 325
 Thy dread tribunal; forthwith from all winds,
 The living, and forthwith the cited dead
 Of all past ages, to the general doom
 Shall hasten; such a peal shall rouse their sleep.
 Then all thy saints assembled, thou shalt judge 330
 Bad men and angels; they arraign'd shall sink
 Beneath thy sentence; hell, her numbers full,
 Thenceforth shall be for ever shut. Mean-while
 The world shall burn, and from her ashes spring
 New heav'n and earth, wherein the just shall dwell; 335
 And after all their tribulations long,
 See golden days, fruitful of golden deeds,
 With joy and love triumphing, and fair truth.
 Then thou thy regal sceptre shalt lay by,
 For regal sceptre then no more shall need, 340
 God shall be all in all. But all ye gods,
 Adore him, who to compas all this dies;
 Adore the Son, and honour him as me.

No sooner had th' Almighty ceas'd, but all
 The multitude of angels, with a shout 345
 Loud as from numbers without number, sweet
 As from bless'd voices, uttering joy, heav'n rung
 With jubilee, and loud hosannas fill'd

L. 344. *No sooner had th' Almighty ceas'd, &c.]* If the reader
 pleases to compare this divine dialogue with the speeches of the
 gods in Homer and Virgil, he will find the Christian poet to tran-
 scend the heathen, as much as the religion of the one surpasses that
 of the others. Their deities talk and act like men; but Milton's
 divine persons are divine persons indeed, and talk in the language of
 God, that is, in the language of scripture. *Newton.*

L. 348. *Jubilee.]* Lat. Gr. Heb. i. e. a ram, and a ram's horn:

Th' eternal regions. Lowly reverent,
Tow'ards either throne they bow, and to the ground 350
With solemn adoration down they cast
Their crowns, inwove with amaran, and gold ;
Immortal amaran, a flow'r which once
In Paradise, fast by the tree of life,
Began to bloom ; but soon for man's offence 355
To heav'n remov'd, where first it grew, there grows,
And flow'rs aloft shading the fount of life,
And where the riv'er of bliss through midst of heav'n
Rolls o'er Elysian flow'rs her amber stream :
With these, that never fade, the spi'rits elect 360
Bind their resplendent locks, inwreath'd with beams ;
Now in loose garlands thick thrown off, the bright
Pavement, that like a sea of jasper shone,
Impurpled with celestial roses smil'd.
Then crown'd again, their golden harps they took ; 365
Harps ever tun'd, that glittering by their side
Like quivers hung, and with preamble sweet
Of charming symphony they introduce
Their sacred song, and waken raptures high ;

because the Jews proclaimed their feasts with the sound of trumpets made of rams horns, Lev. xxv. 9. The word came first from Jubal the son of Lamech, the inventor of musical instruments, Gen. iv. 21.

Ibid. *Hosannahs.*] Lat. Gr. Heb. i. e. *Save, we beseech thee, or, God bleſſes the king.* See Matth. xxi. 6, 7, 8, 9.

L. 353. *Immortal amaran.*] *Amarant,* Αμαράντος, for unfading, that decayeth not ; a flower of a purple velvet colour, which, though gathered, keeps its beauty, and when all other flowers fade, recovers its lustre by being sprinkled with a little water, as Pliny affirms, lib. 21. cap. 11. Our author seems to have taken this hint from 1 Pet. i. 4. " To an inheritance incorruptible, undefiled, and that fadeth not away," αμαράντοι; and 1 Pet. v. 4. " Ye shall receive a crown of glory that fadeth not away," αμαράντυνον : both relating to the name of his everlasting amaran, which he has finely set near the tree of life. *Amarantus flos, symbolum est immortalitatis.* Clem. Alexand. Hume.

L. 363. —*Like a sea of jaſper ſhone.*] Jasper is a precious ſtone of ſeveral colours, but the green is moſt eſteemed, and bears ſome ſimilitude and reſemblance to the ſea.

No voice exempt, no voice but well could join
Melodious part, such concord is in heav'n.

370

Thee, Father, first they sung omnipotent,
Immutable, immortal, infinite,
Eternal King; Thee, author of all being,
Fountain of light, thyself invisible
Amidst the glorious brightness where thou sitt'st
Thron'd inaccessible, but when thou shad'st
The full blaze of thy beams, and through a cloud
Drawn round about thee like a radiant shrine,
Dark with excessive bright thy skirts appear;
Yet dazzle heaven, that brightest Seraphim
Approach not, but with both wings veil their eyes.
Thee next they sang of all creation first,
Begotten Son, Divine Similitude,
In whose conspicuous count'nance, without cloud
Made visible; th' Almighty Father shines,
Whom else no creature can behold; on thee
Impress'd th' effulgence of his glory' abides,
Transfus'd on thee his ample Spirit rests.
He heav'n of heav'ns, and all the pow'r's therein,
By thee created; and by thee threw down
Th' aspiring dominations: thou that day
Thy Father's dreadful thunder didst not spare,
Nor stop thy flaming chariot-wheels, that shook
Heav'n's everlasting frame, while o'er the necks
Thou drov'st of warring angels disarray'd.
Back from pursuit thy pow'r's with loud acclaim
Thee only' extoll'd, Son of thy Father's might,
To execute fierce vengeance on his foes.

375

380

385

395

L. 380. *Dark with excessive bright thy skirt's appear.*] Milton has the same thought of darkness occasioned by glory, L 599. *Brightnes's had made invisible.* This also explains his meaning here; the excess of brightness had the effect of darkness, invisibility. What an idea of glory! the skirts only not to be looked on by the beings nearest to God, but when doubly or trebly shaded by a cloud and both wings. What then is the full blaze! Richardson.

III.
370
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380
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Book III. PARADISE LOST. 97

Not so on Man : him through their malice fall'n, 400

Father of mercy' and grace, thou didst not doom -

So strictly, but much more to pity' incline :

No sooner did thy dear and only Son

Perceive thee purpos'd not to doom frail man

So strictly, but much more to pity' inclin'd, 405

He to appease thy wrath, and end the strife

Of mercy' and justice in thy face discern'd,

Regardles of the bliss wherein he sat

Second to thee, offer'd himself to die

For Man's offence. O unexampled love, 410

Love no where to be found less than divine !

Hail Son of God, Saviour of men, thy name

Shall be the copious matter of my song

Henceforth, and never shall my harp thy praise

Forget, nor from thy Father's praise disjoin. 415

Thus they in heav'n, above the starry sphere,

Their happy hours in joy and hymning spent.

Mean-while upon the firm opacous globe

Of this round world, whose first convex divides

The luminous inferior orbs, inclos'd

420

From Chaos, and th' inroad of darkness old,

Satan alighted walks. A globe far off

It seem'd, now seems a boundless continent

Dark, waste, and wild, under the frown of night

Starless expos'd, and ever-threat'ning storms

425

Of Chaos blust'ring round, inclement sky ;

Save on that side which from the wall of heaven,

Though distant far, some small reflection gains

Of glimmering air less vex'd with tempest loud.

Here walk'd the fiend at large in spacious field.

430

As when a vulture on Imaus bred,

L. 431. *Vulture.*] Lat. i. e. of a piercing sharp sight. A very voracious bird, bigger than an eagle, of an excellent sagacity of sight and smelling above all other birds; so that it can perceive the favour of dead carcases fifty miles off; and appear two or

Whose snowy ridge the roving Tartar bounds,
 Dislodging from a region scarce of prey,
 To gorge the flesh of lambs or yeanling kids,
 On hills where flocks are fed, flies tow'ard the springs 435
 Of Ganges or Hydaspes, Indian streams ;
 But in his way lights on the barren plains
 Of Sericana, where Chineſes drive

three days before any great slaughter. They feed only upon carcases, but prey not upon any living creatures.

Ibid. *Imaus.*] Lat. Gr. *Tart.* contracted from *Mus Tag*, i. e. *the mountain of snow*, as the Tartars call it; being always covered therewith. A vast high mountain in Asia, a part of mount Taurus, rising from it near the Caspian sea, and extending to the spring of the Ganges. It parts Tartary from India, dividing it into two parts, i. e. Tartary within, and Tartary without the Imaus; now Dalanguer.

L. 432. *Tartar.*] Syr. i. e. *dark*; a remnant; because they are thought to be the remainder of the ten tribes of Israel. Tartary is a very large country between Muscovy and India, about 3000 miles in length, and 2250 miles in breadth; the third part of Asia.

L. 436. *Ganges.*] Ind. i. e. *the river*; or from a king of that name. A famous river of India, larger than any in Europe, except the Volga and Danube, especially when it overflows; but noted for the goodness and lightness of its water. The Indians say, it sanctifies them when they drink or wash themselves in it. Four or five hundred thousand of them are seen about it, throwing money into it, &c. which they think may be useful to them when dead. The Great Mogul, and all others, drink the waters of it; for it is carried far and near, and sold at a dear price, because they foolishly fancy that it springs from paradise.

Ibid. *Hydaspes*; Ind. from a king of that name. Another famous river of India, which runs by Nysa, Lahor, and other great cities, into the Indian ocean.

L. 438. *Sericana.*¹ Arab. i. e. *the country of Seres*. The posterity of Joktan, who, from Arabia Felix, peopled that part of India between Indus and Hydaspes, near to China, now called *Cathay*, Tart. i. e. *a great eastern country*. Those ancient people were the inventors and first workers of silk; from whence it is called *Sericum*. This and China was called *the silken kingdom*; for in one province of China (as Le Comte says) there seems to be silk sufficient for all the world. See p. 138.

Ibid. *Chineſe*. The people of China. This people, for their numbers, learning, laws, customs, &c. differ from all others, because they have no conversation with any. They are very cunning, conceited, industrious, almost all Pagans, and grand cheats. The Chineſe have above 60,000 letters, yet not above 300 words, and write from the top to the bottom of the page. Their coun-

With sails and wind their cany waggons light :
So on this windy sea of land, the fiend 440
Walk'd up and down alone, bent on his prey ;
Alone, for other creature in this place,
Living or lifeless, to be found was none ;
None yet, but store hereafter from the earth
Up hither like aereal vapours flew 445
Of all things transitory' and vain, when sin
With vanity had fill'd the works of men ;
Both all things vain, and all who in vain things
Built their fond hopes of glory' or lasting fame,
Or happiness in this or th' other life ; 450
All who have their reward on earth, the fruits
Of painful superstition and blind zeal,
Nought seeking but the praise of men, here find
Fit retribution, empty as their deeds ;
All th' unaccomplish'd works of nature's hand, 455
Abortive, monstrous, or unkindly mix'd,
Diffolv'd on earth, fleet hither, and in vain,
Till final dissolution, wander here :
Not in the neighb'ring moon, as some have dream'd ;
Those argent fields more likely habitants, 460
Translated saints, or middle spirits, hold
Betwixt th' angelical and human kind :

try is so plain, that in many places of it, they drive waggons made
of a sort of cane, with sails and winds.

L. 444. *None yet, &c.*] Dr. Bently is for rejecting this verse, and fifty-four more which follow, as an insertion of the editor; but I think there can be no doubt of their genuineness, whatever there may be of their goodness. Mr. Richardson thinks the Paradise of Fools is finely imagined; but it must be owned, that it is formed more upon the taste of the Italian poets than of the ancients. *Newton.*

L. 460. *Those argent fields, &c.*] There is no question, I believe, now among philosophers, that the moon is inhabited; but it is greatly to be questioned, whether this notion of our author be true, that the inhabitants there are *translated saints, or spirits, of a middle nature, between angels and men;* for, as the moon is certainly less considerable in itself than our earth, it is not likely that its inhabitants should be so much more considerable. *Newton.*

Hither of ill-join'd sons and daughters born
 First from the ancient world those giants came
 With many a vain exploit, though then renown'd : 465
 The builders next of Babel on the plain
 Of Sennaar, and still with vain design
 New Babels, had they wherewithal, would build :
 Others came single ; he who to be deem'd
 A god, leap'd fondly into Etna flames, 470
 Empedocles ; and he who to enjoy
 Plato's Elysium, leap'd into the sea,
 Cleombrotus ; and many more too long,

L. 467. *Sennaar,*] or *Shinar* ; Heb. i. e. *scattering* ; because the people were scattered over all the earth : or *striking out of a tooth*, from the confusion of languages, Gen. x. 10. A part of Chaldea, where Nimrod built his tower.

L. 471. *Empedocles.*] Lat. from the Gr. i. e. *stable in glory*. A vain-glorious philosopher, historian, and poet, and disciple of Pythagoras ; born at Agrigentum in Sicily, the son of Meon, who once refused a kingdom. He flourished in the 84th Olympiad, A. M. 3558, and before Jesus Christ 486. He wrote a book of natural philosophy in heroic verse ; and is supposed to be the first that had any knowledge of rhetoric. To be honoured as a god after death, he stole from his company by night, and threw himself into the mouth of mount Etna, as if he had been translated into heaven ; but the flames threw up his brazen sandals, and soon betrayed his ambition. See *Horat. de arte poet.* But others say, that he fell into the sea, and was drowned.

L. 472. *Plato.*] Lat. from the Gr. i. e. *broad* ; because he was hunch-backed, and broad in his forehead. His first name was *Aristocles*, Gr. i. e. *the best glory*, for the name of his grandfather ; but he retained the latter. A famous philosopher, born at Athens A. M. 3625, before Jesus Christ 375 ; he died A. M. 3706, aged 81, and upon the same day he was born. Being an infant, and sleeping one day under a myrtle tree, a swarm of bees settled upon his lips ; which was taken for an omen, that he should be very eloquent ; which happened to be true ; and therefore, he was called *the Athenian bee*, for the sweetness of his style. By his travels into Egypt, Chaldea, India, and reading the books of Moses and the prophets, he attained great knowledge of God, religion, and nature ; therefore he is called *the divine Plato*.

L. 473. *Cleombrotus.*] Lat. Gr. i. e. *the glory of mortals*. A foolish young Greek of Ambracia, a city of Epirus, who was so much taken with Plato's book of the immortality of the soul, that he leaped headlong from a wall into the sea, the sooner to be a partaker of the bliss in Elysium. *Cicero.*

Embryoes, and idiots, eremits, and friars
 White, black, and gray, with all their trumpery. 475
 Here pilgrims roam, that stray'd so far to seek
 In Golgotha him dead, who lives in heaven ;
 And they who to be sure of Paradise,
 Dying put on the weeds of Dominic,
 Or in Franciscan think to pass disguis'd ; 480
 They pass the planets sev'n, and pass the fix'd,
 And that crystalline sphere whose balance weighs.

L. 474. *Eremits,*] or *hermits*; Gr. i. e. *dwellers in the wilderness*. At first, holy men, for the sake of Christ and their lives, in hot persecutions, hid themselves in desarts, dens and caves, and gave themselves wholly to fasting, prayer, and great austerities.

L. 476. *Pilgrims.*] Fr. from the Lat. i. e. *strangers*. Men that travelled through foreign countries, to pay their devotions to saints departed, shrines, *relics*. The Christian pilgrims went to Jerusalem, Rome, St. Jago, &c.; and the Turkish to Mecca in Arabia, every year, in solemn procession, to visit the tomb of Mahomed.

L. 477. *Golgotha.*] Heb. Syr. i. e. *a skull*; because of the skulls and other bones of criminals executed there. The place where Christ was crucified, Matth. xxvii. 33. upon the north side of Jerusalem.

L. 479. *Dominic.*] Span. Ital. Fr. Lat. i. e. *the lord*. Dominicus, a Spaniard, was the author of that order called *Dominican friars*, instituted A. D. 1205. The inquisitors are of this order. Some ignorant creatures put upon dying persons a priest's robe of these orders, to carry them safe through purgatory.

L. 480. *Franciscan.*] St. Francis was an Italian merchant, first called *John*, who instituted the order of Franciscan friars, A. D. 1192.

L. 481. *Planets.*] Lat. Gr. i. e. *wandering stars*; because of their various motions. An astronomical term. They are seven in number, viz. Saturn, Jupiter, Mars, Sun, Venus, Mercury, and the Moon.

L. 482. *And that crystalline sphere, &c.*] He speaks here according to the ancient astronomy, adopted and improved by Ptolemy. *They pass the planets sev'n*, our planetary or solar system; and beyond this *pass the fix'd*, the firmament or sphere of the fixed stars; and beyond this *that crystalline sphere*, the crystalline heaven, clear as crystal, to which the Ptolemaics attributed a sort of libration or shaking, (*the trepidation* so much talked of,) to account for certain irregularities in the motion of the stars; and beyond this *that first mov'd*, the *primum mobile*, the sphere which was both the first moved and the first mover, communicating its motions to all the lower spheres; and beyond this was the empyrean heaven, the seat of God and the angels. And when the

The trepidation talk'd, and that first mov'd :
 And now Saint Peter at heav'n's wicket seems
 To wait them with his keys, and now at foot 48:
 Of heav'n's ascent they lift their feet, when lo
 A violent cross wind from either coast
 Blows them transverse, ten thousand leagues awry
 Into the devious air : then might ye see
 Cowls, hoods, and habits, with their wearers, tost, 490
 And flutter'd into rags ; then reliques, beads,
 Indulgences, dispenses, pardons, bulls,
 The sport of winds : all these upwhirl'd aloft
 Fly o'er the backside of the world far off
 Into a limbo large and broad, since call'd 495
 The Paradise of Fools, to few unknown
 Long after, now unpeopled, and untrod.
 All this dark globe the fiend found as he pass'd ;

poet mentions *heav'n's wicket*, he does it the better to ridicule the notions of those whom he places here in the Paradise of Fools.

L. 491. *Reliques,*] or *Relics*; Fr. Ital. Span. Lat. i. e. remain, or fragments, *viz.* of the bodies and cloaths of saints, preserved by Roman Catholics, with great veneration, such as a finger, a toe, a tooth, a girdle, &c. and all worshipped by them.

Ibid. *Beads.*] Tent. Sax. Dut. i. e. *prayers*. Round balls made of amber, wax, wood, glass, silver, gold, commonly of fifteen tens, &c. which the Romanists count at prayers, by reckoning of which, they know how often they have repeated their *Pater-noster*, *Ave-Mary*, *Credo*, &c.

L. 492. *Indulgences.*] Fr. Ital. Span. Port. Lat. i. e. bearing, or coaxing with one. Relaxations or liberties granted by the popes, to dispense with some duties, or removing the infliction of some temporal punishment, due for sins past, or to come. Cardinal Bellarmin affirms, that indulgences are granted for 25,000 years; but they are sold at a very high price.

Ibid. *Dispenses,*] or *dispensations*; Fr. Ital. Lat. Sufferings or permissions granted by the popes, to do things contrary to the laws of God and man, for so much money.

Ibid. *Bulls.*] Lat. Gr. i. e. *councils*; because formerly they were granted by the consent of a council of state.

L. 495. *Limbo.*] Ital. Span. Lat. i. e. the border of a garment, vulg. *Limbus patrum*. A place fancied by papists bordering upon hell, where, they say, the souls of all the patriarchs, and other just men, from the beginning, were confined, till Christ, at his passion, descended thither, and set them at liberty.

And long he wander'd, till at last a gleam
Of dawning light turn'd thitherward in haste 500
His travell'd steps; far distant he desieris,
Ascending by degrees magnificent
Up to the wall of heav'n, a structure high;
At top whereof, but far more rich, appear'd
The work as of a kingly palace-gate, 505
With frontispiece of diamond and gold
Embellish'd; thick with sparkling orient gems
The portal shone, inimitable on earth
By model, or by shading pencil drawn.
The stairs were such as whereon Jacob saw 510
Angels ascending and descending, bands
Of guardians bright, when he from Esau fled
To Padan-aram, in the field of Luz.

L. 510, *Jacob.*] Heb. i. e. holding the heel; or tripping up his brother's heels; because he laid hold of his brother's heel in the birth, as if he would deprive him of his birthright at first, Gen. xxv. 26; a supplanter, or deceiver, because he outwitted his brother Esau more than once, Gen. xxvii. 27, 36. Hos. xii. 3.; the second son of Isaac and Rebecca, and father of the twelve patriarchs. He was born about A. M. 2130, and died in Egypt 147 years of age. He was a grand master of astronomy, astrology, &c. and also a divine prophet.

L. 512, *Esau.*] Heb. i. e. wrought, or perfected; because he was more complete at his birth than other children, being covered all over with hair, as one that is old, and of a stronger constitution, Gen. xxv. 25.

L. 513, *Padan-aram.*] Heb. i. e. a pair of rivers, viz. the Euphrates and the Tygris. It is called *Padan* only, i. e. a pair; sometimes *Aram*, i. e. a river of Aramia, or Syria; sometimes *Naharaim*, i. e. rivers; and *Padan-aram*: by the Greeks *Mesopotamia*, i. e. in the middle of rivers; by the Arabs *Al-gezira*, i. e. the island; by the Latins *Interamnia*, because it lies along the banks of two rivers, and by the modern Arabians *Diarbec*, or *Diarbech*, i. e. the duke's country. To this country Jacob was sent by his mother, to avoid the revenge of his brother, and dwelt twenty-one years.

Ibid. *Luz.*] Heb. Arab. i. e. a nut-tree, or rather the almond-tree; because many of those trees grow thereabout: an ancient city in Canaan. In memory of the glorious vision that Jacob had near to it he called it *Bethel*, i. e. the house of God; which name it kept for many ages after.

Dreaming by night under the open sky,
 And waking cry'd, This is the gate of heav'n. 515
 Each stair mysteriously was meant, nor stood
 There always, but drawn up to heav'n sometimes
 Viewless, and underneath a bright sea flow'd
 Of Jasper, or of liquid pearl, whereon
 Who after came from earth, sailing arriv'd, 520
 Wafted by angels, or flew o'er the lake
 Rapt in a chariot drawn by fiery steeds.
 The stairs were then let down, whether to dare
 The fiend by easy' ascent, or aggravated
 His sad exclusion from the doors of bliss : 525
 Direct against which open'd from beneath,
 Just o'er the blissful seat of Paradise,
 A passage down to th' earth, a passage wide,
 Wider by far than that of aftertimes
 Over mount Sion, and, tho' that were large, 530
 Over the promis'd land to God so dear ;
 By which, to visit oft those happy tribes,
 On high behests his angels to and fro
 Pass'd frequent, and his eye with choice regard
 From Paneas, the fount of Jordan's flood, 535
 To Beersaba, where the holy land

L. 535, *Paneas.*] Heb. from *pane* and *im*, i. e. *the mouth of the waters*; because a vast flood of waters flow out of it; see Gen. xxxii. 30. and the source of the Nile; a fountain in Palestina, near the old town Lais or Leshem, and the Pancaen cave, from which that country was called *Paneas*.

Ibid. *Jordan.*] or *Jarden*; Heb. compounded of *jor*, i. e. *descending*, or *rapid*; or from *jarad*, Heb. i. e. *he descended*, because of its rapid current from the mountains; and *dan*, because it ran by the old city *Dan*, from Dan the patriarch, i. e. *a judge*. These two fountains uniting there, make the river *Jordan*, so famous for many miracles; as the Tame and Isis, or Ouse, uniting their streams a little below Dorchester in Oxfordshire, make the river *Thames*. It is the chief river of Canaan; rising at the foot of mount Lebanon, runs by the borders of it on the east, whence to the south in a course of fifty leagues, till it loseth itself in the Dead sea.

Borders on Egypt, and th' Arabian shore :
 So wide the opening seem'd, where bounds were set
 To darkness, such as bound the ocean-wave.

Satan from hence, now on the lower stair,
 That scal'd by steps of gold to heaven-gate, 540
 Looks down with wonder at the sudden view
 Of all this world at once. As when a scout
 Through dark and desert ways with peril gone
 All night, at last by break of cheerful dawn
 Obtains the brow of some high-climbing hill, 545
 Which to his eye discovers unaware
 The goodly prospect of some foreign land
 First seen, or some renown'd metropolis
 With glitt'ring spires and pinnacles adorn'd,
 Which now the rising sun gilds with his beams : 550
 Such wonder feiz'd, though after heaven seen,
 The spi'rit malign ; but much more envy feiz'd,
 At sight of all this world beheld so fair.
 Round he surveys (and well might, where he stood
 So high above the circling canopy 556
 Of night's extended shade) from eastern point
 Of Libra, to the fleecy star that bears
 Andromeda far off Atlantic seas,
 Beyond th' horizon ; then from pole to pole
 He views in breadth ; and without longer pause 560
 Down right into the world's first region throws

L. 536, *Beerſaba,*] or *Beerſheba*; Heb. i. e. *the well of the oath, or covenant;* because there Abraham and Abimelech made an alliance upon oath, Gen. xxi. 32. A town situated upon the utmost bounds of the Holy Land, forty miles from Jerusalem southward, and built upon that account.

L. 537, *Arabia,*] Heb. i. e. *black, mixed, a robber;* because the inhabitants are such : rather from *creb*, Heb. i. e. *the west,* because it lies on the west of Judea. A large country in Asia, between Egypt and Judea, the Red sea, and the Persian gulf, divided into the Stony, the Desert, and the Happy. It was first peopled by Joktan and his thirteen sons ; by Ismael, founder of the Hagarins or Saracens ; then by Esau, and from him came twelve grand princes, and as many nations.

His flight precipitant, and winds with ease
 Through the pure marble air his oblique way,
 Amongst innumerable stars, that shone 565
 Stars distant, but nigh-hand seem'd other worlds ;
 Or other worlds they seem'd, or happy isles,
 Like those Hesperian gardens fam'd of old,
 Fortunate fields, and groves, and flow'ry vales ;
 Thrice happy isles, but who dwelt happy there 570
 He stay'd not to enquire. Above them all
 The golden sun, in splendor likest heaven,
 Allur'd his eye ; thither his course he bends
 Through the calm firmament, (but up or down,
 By centre, or eccentric, hard to tell, 575
 Or longitude,) where the great luminary
 Aloof the vulgar constellations thick,
 That from his lordly eye keep distance due,
 Dispenses light from far ; they as they move
 Their starry dance in numbers that compute 580
 Days, months, and years, tow'ards his all-clearing lamp
 Turn swift their various motions, or are turn'd
 By his magnetic beam, that gently warms
 The universe, and to each inward part
 With gentle penetration, though unseen, 585
 Shoots invisible virtue ev'n to the deep :
 So wondrously was set his station bright.
 There lands the fiend, a spot like which perhaps
 Astronomer in the sun's lucent orb
 Through his glaz'd optic tube yet never saw. 590
 The place he found beyond expression bright,
 Compar'd with ought on earth, metal or stone :

L. 568, *Hesperian.*] Lat. Gr. i. e. *western*. The famous gardens of Hesperus, the brother of Atlas, (said to be in the western islands of Cape Verde, or the Canaries, which belong to Africa, and ly under the evening star, which the Greeks and Latins call *hesperus* and *vesperus*,) wherein were golden apples kept by a watchful dragon. The fable is taken from the garden of Eden, and the glorious fruits there.

Not all parts like, but all alike inform'd
 With radiant light, as glowing it'on with fire :
 If metal, part seem'd gold, part silver clear ; 595
 If stone, carbuncle most or chrysolite,
 Ruby or topaz, to the twelve that shone
 In Aaron's breast-plate, and a stone besides.
 Imagin'd rather oft than elsewhere seen,
 That stone, or like to that which here below 600
 Philosophers in vain so long have fought,
 In vain, though by their pow'rful art they bind
 Volatile Hermes, and call up unbound
 In various shapes old Proteus from the sea,
 Drain'd through a limbec to his native form. 605
 What wonder then if fields and regions here

L. 596, *Carbuncle.*] Dut. Teut. Ital. Span. Lat. i. e. a little burning coal. A precious stone, resembling a burning coal in its lustre or colour.

Ibid. *Chrysolite.*] Lat. Gr. i. e. a golden stone; because it shines like gold.

L. 597, *Ruby.*] Lat. i. e. red; a precious stone of a glorious red colour, as red as blood. In Hebrew *achlama*, from which the Greeks call it *amethyst*, i. e. not to inebriate; for it is reported to be an antidote to drunkenness. It is found in the East Indies, the Stony Arabia, Armenia, Egypt, Cyprus, &c.

Ibid. *Topaz.*] Heb. from which the Greeks formed *topazion*, i. e. golden. A stone of a golden and green colour, found in Ethiopia, Job xxviii. 19. and in the island Topazium, which lies in the Arabian gulf.

L. 598, *Aaron.*] Heb. i. e. a mountain. This name was given him by inspiration, predicting his high advancement and dignity, and his death upon mount Hor, Heb. i. e. a mountain. The eldest son of Amram, older than Moses by three years, yet named last; born in Egypt about A. M. 2460. The first high priest of the Jews by divine election. He died A. M. 2583, in the 123d year of his age, before Jesus Christ 1448, in the land of Edom. Justin, through a gross mistake, calls him Arvas, and the son of Moses.

L. 602,—*though by their pow'rful art they bind, &c.*] Though by their powerful art they bind and fix quicksilver, and change their matter, unbound, unfixed, into as many various shapes as Proteus, till it be reduced at last to its first original form. *Hermes*, another word for mercury or quicksilver, which is very fluid and volatile, and hard to be fixed. *Proteus*, a sea-god, who could transform himself into various shapes, till being closely pressed he returned to his own proper form. *Newton.*

Breathe forth elixir pure, and rivers run
 Potable gold, when with one virtuous touch
 Th' arch-chemic fun, so far from us remote,
 Produces, with terrestrial humour mix'd, 610
 Here in the dark so many precious things
 Of colour glorious, and effect so rare?
 Here matter new to gaze the devil met
 Undazzled; far and wide his eye commands;
 For sight no obstacle found here, nor shade, 615
 But all sun-shine, as when his beams at noon
 Culminate from th' equator, as they now
 Shot upward still direct, whence no way round
 Shadow from body' opaque can fall; and th' air,
 No where so clear, sharpen'd his visual ray, 620
 To objects distant far, whereby he soon
 Saw within ken a glorious angel stand,
 The same whom John saw also in the sun:
 His back was turn'd, but not his brightness hid:
 Of beaming sunny rays a golden tiar 625
 Circled his head, nor less his locks behind
 Illustrious on his shoulders fledge with wings
 Lay waving round; on some great charge employ'd
 He seem'd, or fix'd in cogitation deep.
 Glad was the spi'rit impure, as now in hope 630
 To find who might direct his wand'ring flight
 To Paradise, the happy seat of Man,
 His journey's end, and our beginning woe.
 But first he casts to change his proper shape,
 Which else might work him danger or delay: 635
 And now a stripling cherub he appears,
 Not of the prime, yet such as in his face
 Youth smil'd celestial, and to every limb

L. 623, *John.*] Heb. *Jehonan*, i. e. *gracious*; a proper name of men among the Jews, mentioned x Chron. xii. 12. Jer. xli. 11. John the Baptist, John the apostle, John Mark, &c. Here, the apostle and author of the book of the Revelations, who saw an angel in the sun, chap. xix. 17, 18. See there.

Suitable grace diffus'd, so well he feign'd :
 Under a coronet his flowing hair 640
 In curls on either cheek play'd ; wings he wore
 Of many a colour'd plume, sprinkled with gold ;
 His habit fit for speed succinct, and held
 Before his decent steps a silver wand.
 He drew not nigh unheard ; the angel bright, 645
 Ere he drew nigh, his radiant visage turn'd,
 Admonish'd by his ear, and strait was known
 Th' archangel Uriel, one of the seven
 Who in God's presence, nearest to his throne,
 Stand ready at command, and are his eyes 650
 That run thro' all th' heav'ns, or down to th' earth
 Bear his swift errands, over moist and dry,
 O'er sea and land : him Satan thus accoats :
 Uriel, for thou of those sev'n spi'rits that stand
 In sight of God's high throne, gloriously bright, 655
 The first art wont his great authentic will
 Interpreter through highest heav'n to bring,
 Where all his sons thy embassy attend ;
 And here art likeliest by supreme decree
 Like honoar to obtain ; and as his eye, 660
 To visit oft this ne^{xt} creation round ;
 Unspeakable desire to see, and know
 All these his wondrous works, but chiefly man,
 His chief delight and favour, him for whom
 All these his works so wondrous he ordain'd, 665
 Hath brought me from the choirs of Cherubim
 Alone thus wand'ring. Brightest Seraph, tell

L. 648, Uriel.] Heb. i. e. *the light of God*. Milton, from the sense of his name, very properly imagines this angel to be the president of the sun ; for the ancients thought that all the superior orbs were governed by some divine intelligence, which moved them to worship those orbs. One of the seven archangels of the presence, which seems to be taken from Zech. iv. 10, &c. not from Tobit xii. 15. ; for that number mentioned there is an apocryphal story. However, this name is not found in holy scripture, but in the **A-** **pocrypha**, 2 Eridas iv. 3, 36.

In which of all these shining orbs hath man
 His fixed seat, or fixed seat hath none,
 But all these shining orbs his choice to dwell ; 670
 That I may find him, and with sacred gaze
 Or open admiration him behold,
 On whom the great Creator hath bestow'd
 Worlds, and on whom hath all these graces pour'd ;
 That both in him and all things, as is meet, 675
 The universal Maker we may praise ;
 Who justly hath driv'n out his rebel-foes
 To deepest hell, and, to repair that loss,
 Created this new happy race of men
 To serve him better : wise are all his ways. 680

So spake the false dissembler unperceiv'd ;
 For neither man nor angel can discern
 Hypocrisy, the only' evil that walks
 Invisible, except to God alone,
 By his permissive will, thro' heav'n and earth : 685
 And oft though wisdom wake, suspicion sleeps
 At wisdom's gate, and to simplicity
 resigns her charge, while goodnes thinks no ill
 Where no ill seems : which now for once beguil'd
 Uriel ; though regent of the sun, and held 690
 The sharpest-fighted spi'rit of all in heaven ;
 Who to the fraudulent impostor foul,
 In his uprightness, answer thus return'd :
 Fair angel, thy desire which tends to know
 The works of God, thereby to glorify 695
 The great Work-master, leads to no excess

L. 694, *Fair angel, &c.*] In the answer which the angel returns to the disguised evil spirit, there is such a becoming majesty as is altogether suitable to a superior being. The part of it, in which he represents himself as present at the creation, is very noble in itself, and not only proper where it is introduced, but requisite to prepare the reader for what follows in the seventh book. In the following part of the speech he points out the earth with such circumstances, that the reader can scarce forbear fancying himself employed on the same distant view of it. *Addison.*

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Book III. PARADISE LOST.

111

That reaches blame, but rather merits praise
The more it seems excess, that led thee hither
From thy empyreal mansion thus alone,
To witness with thine eyes what some perhaps, 700
Contented with report hear only' in heaven :
For wonderful indeed are all his works,
Pleasant to know, and worthiest to be all
Had in remembrance always with delight ;
But what created mind can comprehend 705
Their number, or the wisdom infinite
That brought them forth, but hid their causes deep ?
I saw when at his word the formless mass,
This world's material mold, came to a heap :
Confusion heard his voice, and wild uproar 710
Stood rul'd, flood vast infinitude confin'd ;
Till at his second bidding darkness fled,
Light shone, and order from disorder sprung :
Swift to their several quarters hastened then
The cumbrous elements, earth, flood, air, fire ; 715
And this ethereal quintessence of heaven
Flew upward, spirited with various forms,
That roll'd orbicular, and turn'd to stars
Numberless, as thou seest, and how they move ;
Each had his place appointed, each his course ; 720
The rest in circuit walls this universe.
Look downward on that globe, whose hither side,
With light from hence, though but reflected, shines ;
That place is earth, the seat of man ; that light
His day, which else, as th' other hemisphere, 725
Night would invade ; but there the neighb'ring moon
(So call that opposite fair star) her aid
Timely' interposes, and her monthly round
Still ending, still renewing, through mid heav'n,
With borrow'd light her countenance triform 730
Hence fills, and empties, to enlighten th' earth,
And in her pale dominion checks the night.

That spot to which I point is Paradise,
Adam's abode, those lofty shades his bower :
Thy way thou canst not miss, me mine requires. 735

Thus said, he turn'd ; and Satan bowing low,
As to superior spi'rits is wont in heaven,
Where honour due and reverence none neglects,
Took leave, and tow'ard the coast of earth beneath,
Down from th' ecliptic, sped with hop'd success, 740
Throws his steep flight in many an airy wheel ;
Nor stay'd, till on Niphates top he lights.

L. 740. *Ecliptic,*] of *eclipse* ; Lat. Gr. i. e. a *defect of light*. An astronomical term. A great wide circle in the heavens, extending between the two tropics, croſs the equator, wherein the sun moves through the twelve signs of the zodiac in his yearly course, and there the eclipses do happen.

L. 741. — *In many an airy wheel.*] This sportive motion is attributed to Satan for joy that he was now so near his journey's end : And it is very properly taken notice of here, as it is said to have been obſerved by the angel Uriel afterwards in B. IV. l. 567.

— I describ'd his way,
Bent on all speed, and mark'd his airy gate.

So beautifully do not only the greater, but even the minuter parts of this poem hang together. *Newton.*

L. 742. *Niphates.*] Lat. Gr. i. e. *snowy* ; because it is generally covered with snow. It is a very high mountain, part of mount Taurus, between Armenia and Mesopotamia, not far from Paradise, and the source of Euprates and Tigris.

End of Book Third.

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PARADISE LOST.

BOOK THE FOURTH.

The A R G U M E N T of Book IV.

SATAN now in prospect of Eden, and nigh the place where he must now attempt the bold enterprise which he undertook alone against God and man, falls into many doubts with himself, and many passions, fear, envy, and despair ; but at length confirms himself in evil, journeys on to Paradise, whose outward prospect and situation is described, overleaps the bounds, sits in the shape of a cormorant on the tree of life, as highest in the garden, to look about him. The garden described ; Satan's first sight of Adam and Eve ; his wonder at their excellent form and happy state, but with resolution to work their fall ; overhears their discourse ; thence gathers, that the tree of knowledge was forbidden them to eat of, under penalty of death ; and thereon intends to found his temptation, by seducing them to transgress : Then leaves them a while, to know further of their state by some other means. Mean-while Uriel descending on a sun-beam, warns Gabriel, who had in charge the gate of Paradise, that some evil spirit had escaped the deep, and passed at noon by his sphere, in the shape of a good angel, down to Paradise, discovered after by his furious gestures in the mount. Gabriel promises to find him ere morning. Night coming on, Adam and Eve discourse of going to their rest : Their bower described ; their evening worship. Gabriel, drawing forth his bands of night-watch to walk the round of Paradise, appoints two strong angels to Adam's bower, lest the evil spirit should be there doing some harm to Adam or Eve sleeping ; there they find him at the ear of Eve, tempting her in a dream, and bring him, though unwilling, to Gabriel : By whom questioned, he scornfully answers ; prepares resistance ; but hindered by a sign from heaven, flies out of Paradise.

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B. IV.



R. Cooper Sculp

PARADISE LOST.

BOOK IV.

O For that warning voice, which he who saw
Th' Apocalyps heard cry in heav'n aloud,
Then when the Dragon, put to second rout,
Came furious down to be reveng'd on men,
Wo to th' inhabitants on earth! that now,
While time was, our first parents had been warn'd
The coming of their secret foe, and scap'd,
Haply so scap'd his mortal snare : for now
Satan, now first inflam'd with rage, came down,
The tempter ere th' accuser of mankind,
To wreak on innocent frail man his loss
Of that first battle, and his flight to hell :
Yet not rejoicing in his speed, though bold,
Far off, and fearless, nor with cause to boast,
Begins his dire attempt ; which nigh the birth
Now rolling boils in his tumultuous breast,
And like a devilish engine back recoils
Upon himself : horror and doubt distract
His troubled thoughts, and from the bottom stir
The hell within him ; for within him hell
He brings, and round about him, nor from hell
One step, no more than from himself, can fly
By change of place : now conscience wakes despair
That slumber'd ; wakes the bitter memory
Of what he was, what is, and what must be
Worse ; of worse deeds worse sufferings must ensue.
Sometimes tow'ards Eden, which now in his view

Lay pleasant, his griev'd look he fixes sad ;
 Sometimes tow'ards heav'n, and the full-blazing sun,
 Which now sat high in his meridian tower : 30
 Then much revolving, thus in sighs began :

O thou that, with surpassing glory crown'd,
 Look'st from thy sole dominion like the god
 Of this new world ; at whose sight all the stars
 Hide their diminish'd heads ; to thee I call,
 But with no friendly voice, and add thy name, 35
 O Sun, to tell thee how I hate thy beams,
 That bring to my remembrance from what state
 I fell, how glorious once above thy sphere ;
 Till pride, and worse ambition, threw me down, 40
 Warring in heav'n against heav'n's matchless King.
 Ah wherefore ! he deserv'd no such return
 From me, whom he created what I was,
 In that bright eminence, and with his good
 Upbraided none ; nor was his service hard. 45
 What could be less, than to afford him praise,
 The easiest recompense, and pay him thanks,
 How due ! yet all his good prov'd ill in me,
 And wrought but malice : lifted up so high
 I 'sdein'd subjection, and thought one step higher 50
 Would set me high'est, and in a moment quit
 The debt immense of endless gratitude,
 So burdensome still paying, still to owe,
 Forgetful what from him I still receiv'd ;

L. 32. *O thou, &c.*] When Milton designed to have made only a tragedy of the Paradise Lost, it was his intention to have begun it with the first ten lines of the following speech ; which he showed to his nephew Edward Philips, and others, as Philips informs us in his account of the life of his uncle. And, what a noble opening of a play would this have been ! The lines were certainly too good to be lost ; and the author has done well to employ them here ; they could not have been better employed any where. Satan is made to address the sun, as it was the most conspicuous part of the creation ; and the thought is very natural, of addressing it like the god of this world, when so many of the heathen nations have worshipped and adored it as such. *Newton.*

And understood not that a grateful mind 55
By owing owes not, but still pays, at once
Indebted and discharg'd : what burden then ?
O had his pow'rful destiny ordain'd
Me some inferior angel ! I had stood
Then happy ; no unbounded hope had rais'd 60
Ambition. Yet why not ? some other power
As great might have aspir'd, and me though mean
Drawn to his part ; but other pow'rs as great
Fell not, but stand unshaken, from within
Or from without, to all temptations arm'd. 65
Hadst thou the same free will and pow'r to stand ?
Thou hadst. Whom hast thou then, or what, to' accuse,
But heay'n's free love, dealt equally to all ?
Be then his love accrû'd, since love or hate,
To me alike, it deals eternal woe. 70
Nay, curs'd be thou ! since against his thy will
Chose freely what it now so justly rues.
Me miserable ! which way shall I fly
Infinite wrath, and infinite despair ?
Which way I fly is hell ; myself am hell ; 75
And, in the lowest deep, a lower deep
Still threat'ning to devour me opens wide,
To which the hell I suffer seems a heaven.
O then at last relent ! is there no place
Left for repentance, none for pardon left ? 80
None left but by submission ; and that word
Disdain forbids me, and my dread of shame
Among the spi'rits beneath, whom I seduc'd
With other promises, and other vaunts
Than to submit, boasting I could subdue 85
Th' Omnipotent. Ay me ! they little know
How dearly I abide that boast so vain ;
Under what torments inwardly I groan,
While they adore me on the throne of hell,

With diadem and sceptre high advanc'd, 90
 The lower still I fall, only supreme
 In misery : such joy ambition finds.
 But say I could repent, and could obtain,
 By act of grace, my former state ; how soon 94
 Would height recal high thoughts, how soon unfay
 What feign'd submission swore ? ease would recant
 Vows made in pain, as violent and void.
 For never can true reconciliation grow,
 Where wounds of deadly hate have pierc'd so deep :
 Which would but lead me to a worse relapse, 100
 And heavier fall : so should I purchase dear
 Short intermission bought with double smart.
 This knows my punisher : therefore as far
 From granting he, as I from begging peace :
 All hope excluded thus, behold in stead 105
 Of us outcast, exil'd, his new delight,
 Mankind created, and for him this world.
 So farewell hope ! and with hope farewell fear !
 Farewell remorse ! all good to me is lost :
 Evil, be thou my good ! By thee at least 110
 Divided empire with heav'n's King I hold,
 By thee, and more than half perhaps will reign ;
 As man ere long, and this new world, shall know.

Thus while he spake, each passion dimm'd his face
 Thrice chang'd with pale, ire, envy, and despair ; 115
 Which marr'd his borrow'd visage, and betray'd
 Him counterfeit, if any eye beheld.
 For heav'nly minds from such distempers foul

L. 90. *Diadem.*] Fr. Ital. Span. Lat. from the Gr. i. e. *binding about*. What the Syrians call *mitra*, the Greeks named *diadema*, and the Latins *vitta*, says Scaliger. A white fillet or scarf, like the Turkish turbant, wherewith the ancient princes of Persia, and the priests also, tied a crown about their heads : a king's crown. Alexander the Great brought the use of it first into Europe, as Justin reports. Cesar and Caligula refused it ; but Augustian was the first Roman emperor that wore a diadem.

Are ever clear. Whereof he soon aware,
 Each perturbation smooth'd with outward calm, 120
 Artificer of fraud; and was the first
 That practis'd falsehood under saintly show,
 Deep malice to conceal, couch'd with revenge.
 Yet not enough had practis'd to deceive
 Uriel once warn'd; whose eye purf'd him down 125
 The way he went, and on th' Assyrian mount
 Saw him disfigur'd, more than could befall
 Spi'rit of happy fort: his gestures fierce
 He mark'd, and mad demeanour, then alone,
 As he suppos'd, all unobserv'd, unseen. 130
 So on he fares, and to the border comes
 Of Eden, where delicious Paradise,
 Now nearer, crowns with her inclosure green,
 As with a rural mound, the champain head
 Of a steep wilderness; whose hairy sides 135
 With thicket overgrown, grotesque, and wild,
 Acces deny'd; and over head up grew
 Insuperable height of loftiest shade,
 Cedar, and pine, and fir, and branching palm,
 A sylvan scene; and as the ranks ascend, 140
 Shade above shade, a woody theatre

I. 132.—*where delicious Paradise, &c.]* Satan is now come to the border of Eden, where he has a nearer prospect of Paradise, which the poet represents as situated in a champain country, upon the top of a steep hill, called *the Mount of Paradise*.

I. 139. *Cedar.]* Fr. Lat. from the Gr. a very large, thick, and tall tree, with small and slender leaves. It is always green, never decays, and is detestable to worms, because of its bitter sap; the ancients anointed their books with it, to keep them from being worm-eaten.

Ibid. *Palm.]* Fr. Brit. Teut. Ital. Span. Dut. Lat. from the Gr. i. e. *the hand expanded*; because its leaves resemble the palm of a man's hand. The palm or date-tree. It was used of old as a sign of victory, and victory itself; because the more it is oppressed, the more it riseth and spreadeth. The palm was used in the service of God, *Lev. xxiii. 40.*; and is said to be worn in Paradise itself, *Rev. vii. 9.* It was also the sign and reward of victory in all the Grecian games.

Of stateliest view. Yet higher than their tops
 The verd'rous wall of Paradise up sprung :
 Which to our general fire gave prospect large
 Into his nether empire neighb'ring round. 145

And higher than that wall a circling row
 Of goodliest trees, loaden with fairest fruit,
 Blossoms and fruits at once of golden hue,
 Appear'd, with gay enamell'd colours mix'd :
 On which the sun more glad impres'd his beams, 150
 Than in fair evening-cloud, or humid bow,
 When God hath show'r'd the earth ; so lovely seem'd
 That landscape : and of pure now purer air
 Meets his approach, and to the heart insp'res
 Vernal delight and joy, able to drive 155
 All sadness but despair : now gentle gales
 Fanning their odoriferous wings, dispense
 Native perfumes, and whisper whence they stole
 Those balmy spoils. As when to them who sail
 Beyond the Cape of Hope, and now are past 160
 Mozambic, off at sea north-east winds blow
 Sabean odours from the spicy shore
 Of Araby the Bless'd ; with such delay
 Well pleas'd they slack their course, and many a league
 Clear'd with the grateful smell old Ocean smiles : 165
 So entertain'd those odorous sweets the fiend,
 Who came their bane ; tho' with them better pleas'd
 Than Asmodeus with the fishy fume

L. 161. *Mozambic,* *Mezambica*, and the French call it *Mozambique*; *Ethiop.* a little island with a chief city built upon a river of the same name, upon the east coast of Africa, belonging to Zanguebar, 270 miles from Madagascar to the west. It is barren and unhealthful, but populous, because of the great trade with the Portuguese, who possess it now.

L. 162. *Sabea*, of Saba, from Seba or Saba, the son of Chus, the sixth son of Ham, Gen. x. 7. Saba is the chief city of Arabia the Happy, now Zibit, where there is a great store of cinnamon, cassia, frankincense, myrrh, and other sweet spices.

L. 168. *Asmodeus,* Heb. i. e. a destroyer, or fire. A prince of

That drove him, tho' enamour'd, from the spouse
Of Tobit's son, and with a vengeance sent
From Media post to Egypt, there fast bound.

Now to th' ascent of that steep savage hill
Satan had journey'd on, pensive and slow ;
But further way found none, so thick entwin'd,
As one continu'd brake, the undergrowth
Of shrubs and tangling bushes had perplex'd
All path of man or beast that pass'd that way.
One gate there only was, and that look'd east
On th' other side : which when th' arch-felon saw,
Due entrance he disdain'd, and in contempt,
At one slight bound high overleap'd all bound
Of hill or highest wall, and sheer within
Lights on his feet. As when a prowling wolf,
Whom hunger drives to seek new haunt for prey,
Watching where shepherds pen their flocks at eve
In hurdled cotes amid the field secure,
Leaps o'er the fence with ease into the fold :
Or as a thief, bent to unhoard the cash
Of some rich burgher, whose substantial doors,
Cross-barr'd and bolted fast, fear no assault,
In at the window climbs, or o'er the tiles :
So climb this first grand thief into God's fold ;
So since into his church lewd hirelings climb.
Thence up he flew, and on the Tree of Life,
The middle tree, and highest there that grew,
Sat like a cormorant : yet not true life

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devils among the Rabbis. An evil spirit who is said to have haunted the house of Raguel, to be in love with his daughter Sarah, and to have destroyed seven husbands in the first night of their marriage, Tob. iii. 8. 17.

L. 171. *Media.*] Heb. from Madai, the son of Japheth, Gen. x. 2. i. e. a measure : because he was of a large stature. A large country and ancient kingdom in Asia, on the north of Persia near Georgia, and upon the Caspian sea, having Armenia and Assyria on the west.

Thereby regain'd, but sat devising death
 To them who liv'd; nor on the virtue thought
 Of that life-giving plant, but only us'd
 For prospect, what well us'd had been the pledge 200
 Of immortality. So little knows
 Any, but God alone, to value right
 The good before him, but perverts best things
 To worst abuse, or to their meanest use.
 Beneath him with new wonder now he views, 205
 To all delight of human sense expos'd
 In narrow room, nature's whole wealth, yea more,
 A heav'n on earth: for blisful Paradise
 Of God the garden was, by him in th' east
 Of Eden planted; Eden stretch'd her line 210
 From Auran eastward to the royal tow'r's.
 Of great Seleucia, built by Grecian kings,
 Or where the sons of Eden long before
 Dwelt in Telassar. In this pleasant foil
 His far more pleasant garden God ordain'd, 215
 Out of the fertile ground he caus'd to grow
 All trees of noblest kind for sight, smell, taste;
 And all amid them stood the Tree of Life,

L. 211. *Auran.*] *Haran*, or *Charan*; Heb. i. e. *wrath*. The chief city of Mesopotamia, whither Abraham fled from the wrath of God, because of the idolatry of the Chaldeans, and also dwelt for a time, Gen. xi. 31. Acts vii. 4. Jacob went to it afterwards for fear of Esau's wrath, Gen. xxix. 1. which giveth name to a large country upon the river Tigris.

L. 212. *Seleucia.*] Lat. Gr. i. e. *a glaring light*. Another famous city of Mesopotamia, called also *Calneh*, in the land of *Shinar*, Gen. x. 10. Coche, then Alexandria, because it was rebuilt by Alexander the Great; afterwards repaired by Antiochus king of Syria, who called it *Seleucia*, in memory of his father *Seleucus*, Gr. i. e. *glorious*.

L. 214. *Telassar,*] and *Elaffar*; Heb. i. e. *a fort*, or *rampart of the Assyrians*. A country upon the borders of Assyria, wherein the Edenites were garrisoned to guard Babylon, from the encroachments of the Assyrians, Isa. xxxvii. 12. Ezek. xxvii. 23. Between these places the true *Eden* and *Paradise* were situated.—*Vide Huet de situ Paradisi.*

High eminent, blooming ambrosial fruit
Of vegetable gold : and next to life, 220
Our death, the Tree of Knowledge, grew fast by ;
Knowledge of good, bought dear by knowing ill.
Southward through Eden went a river large,
Nor chang'd his course, but through the shaggy hill
Pass'd underneath ingulf'd ; for God had thrown 225
That mountain as his garden-mold, high rais'd
Upon the rapid current, which through veins
Of porous earth with kindly thirst up drawn,
Rose a fresh fountain, and with many a rill
Water'd the garden ; thence united fell 230
Down the steep glade, and met the nether flood,
Which from his darksome passage now appears ;
And now divided into four main streams,
Runs diverse, wand'ring many a famous realm
And country, whereof here needs no account ; 235
But rather to tell how, if art could tell,
How from that saphir fount the crisped brooks,
Rolling on orient pearl and sands of gold,
With mazy error under pendent shades
Ran Nectar, visiting each plant, and fed 240
Flow'rs, worthy' of Paradise, which not nice art
In beds and curious knots, but nature boon
Pour'd forth profuse on hill, and dale, and plain,
Both where the morning-fun first warmly smote
The open field, and where the unpierce'd shade 245
Imbrown'd the noon-tide bow'rs. Thus was this place
A happy rural seat of various view :
Groves, whose rich trees wept odorous gums and balm ;
Others whose fruit, burnish'd with golden rind,
Hung amiable, Hesperian fables true, 250
If true, here only, and of delicious taste :
Betwixt them lawns, or level downs, and flocks
Grazing the tender herb, were interpos'd
Or palmy hillock ; or the flow'ry lap

Of some irriguous valley spread her store, 255
 Flow'rs of all hue, and without thorn the rose :
 Another side, umbrageous grots and caves
 Of cool recess, o'er which the mantling vine
 Lays forth her purple grape, and gently creeps
 Luxuriant ; mean-while murmur'ring waters fall 260
 Down the slope hills, dispers'd, or in a lake,
 That to the fringed bank with myrtle crown'd
 Her chrystral mirror holds, unite their streams.
 The birds their choir apply ; airs, vernal airs, 265
 Breathing the smell of field and grove, attune
 The trembling leaves, while universal Pan,
 Knit with the Graces and the Hours in dance,
 Led on th' eternal spring. Not that fair field
 Of Enna, where Proserpine gathering flowers, 270
 Herself a fairer flow'r, by gloomy Dis
 Was gather'd, which cost Ceres all that pain
 To seek her through the world ; nor that sweet grove
 Of Daphne by Orontes, and th' inspir'd
 Castalian spring, might with this Paradise 275
 Of Eden strive ; nor that Nysian isle

L. 266.—*while universal Pan, &c.]* The ancients personized every thing. *Pan* is nature, the *graces* are the beautiful seasons, and the *hours* are the time requisite for the production and perfection of things. *Richardson.*

L. 269. *Enna.]* Chal. Phen. i. e. a garden, and fountain. *Enna* is the same as *Eden* in the language of the Phenicians, which they borrowed from Moses, Gen. ii. 8. A most pleasant field in the heart of Sicily, abounding with springs, fruits, and flowers.

Ibid. Proserpine.] Lat. i. e. creeping out. The daughter of Jupiter and Ceres, ravished by Pluto. Her mother Ceres went to hell to get her released ; but because she had tasted a pomegranate in Pluto's orchard, Jupiter could do no more than give her leave to accompany her six months above ; and Pluto six other months below. Of the rape of Proserpina, see Pindar, *Ode I.*

L. 273. *Orontes.]* Gr. Lat. i. e. rapid. The largest river in Syria, rising on mount Lebanon, washing many cities in its course ; it runs by and through Antioch into the Mediterranean sea.

L. 274. *Castalia.]* Arab. i. e. a purling stream. A fine spring at the root of Parnassus, sacred to the muses ; because the pleasant sound of it gliding down that hill, elevated the imagination.

L. 275. *Nysa.]* Heb. i. e. a banner, or refuge. A city of Ar-

Book IV. PARADISE LOST. 125

Girt with the river Triton, where old Cham,
 Whom Gentiles Ammon call, and Libyan Jove,
 Hid Amalthea, and her florid son
 Young Bacchus, from his stepdame Rhea's eye ;
 Nor where Abassin kings their issue guard, 280
 Mount Amara, though this by some suppos'd
 True Paradise under the Ethiop line
 By Nilus' head, inclos'd with shining rock,
 A whole day's journey high, but wide remote
 From this Assyrian garden ; where the fiend 285
 Saw undelighted all delight, all kind
 Of living creatures, new to sight, and strange.

Two of far nobler shape, erect and tall,
 Godlike erect, with native honour clad
 In naked majesty, seem'd lords of all : 290
 And worthy seem'd ; for in their looks divine

Arabia, within the isle of Nyfa, upon the river Triton, where Bacchus was nursed, as they report.

L. 276. *Cham*,] or *Hem* ; Heb. i. e. *heat* or *blackness* ; the third and youngest son of Noah, Gen. xi. 24. and Jupiter among the Gentiles.

L. 277. *Ammon*,] or *Hammon* ; Heb. i. e. *heat*. Another name of Cham, whom the old Egyptians, and Grecians worshipped under this denomination.

L. 278. *Amalthea*,] Chald. i. e. *a nurse* ; Gr. i. e. *very rich*, or *multiplying* ; daughter of Melissus, King of Crete, a mistress and nurse of Jupiter, who fed him with goat's milk and honey, and mother of Bacchus. Jupiter gave her a horn of plenty, which supplied every thing.

L. 279. *Bacchus*,] Heb. *Barchus*, i. e. *the son of Chus*. The natural son of Jupiter by Amalthea, (others say by Semele,) which may be the same woman by a different name. He first planted vines and made wine, therefore he was esteemed the god of wine.

L. 280. *Abassinia*,] from *Abaffenii*, Arab. i. e. *a scattered people*. An ancient people in Arabia, near Sabea, of the posterity of Joktan, who settled afterwards in Ethiopia superior, and there erected a vast empire of twenty-six or thirty distinct kingdoms.

L. 281. *Amara*,] or *Ambara*, Heb. and *Ethiopic* ; for the latter has a near resemblance to the former language. For example, *Abinu* in the Hebrew is, *our father* ; *Abana* in the *Ethiopic* is the same ; so they call their archbishop. Amara is a province under the equinoctial, and one of the kingdoms of Abyssinia, or Upper Ethiopia, almost in the middle of it, on the south.

The image of their glorious Maker shone,
 Truth, wisdom, sanctitude severe and pure,
 (Severe, but in true filial freedom plac'd),
 Whence true authority in men : though both 295
 Not equal, as their sex not equal seem'd ;
 For contemplation he, and valour form'd ;
 For softness she, and sweet attractive grace ;
 He for God only, she for God in him.
 His fair large front and eye sublime, declar'd 300
 Absolute rule ; and hyacinthin locks
 Round from his parted forelock manly hung
 Clust'ring, but not beneath his shoulders broad.
 She, as a veil, down to the slender waste
 Her unadorned golden tresses wore 305
 Dishevel'd, but in wanton ringlets wav'd,
 As the vine curls her tendrils, which imply'd
 Subjection, but requir'd with gentle sway,
 And by her yielded, by him best receiv'd,
 Yielded with coy submission, modest pride, 310
 And sweet reluctant amorous delay.
 Nor those mysterious parts were then conceal'd ;
 Then was not guilty shame, dishonest shame
 Of nature's works, honour dishonourable ;
 Sin-bred, how have ye troubled all mankind 315
 With shows instead, mere shows, of seeming pure,
 And banish'd from man's life his happiest life,
 Simplicity, and spotless innocence !
 So pass'd they naked on, nor shunn'd the fight
 Of God or angel ; for they thought no ill. 320
 So hand in hand they pass'd, the loveliest pair
 That ever since in love's embraces met ;
 Adam the goodliest man of men since born
 His sons, the fairest of her daughters Eve.
 Under a tuft of shade that on a green 325
 Stood whisp'ring soft, by a fresh fountain-side
 They sat them down ; and after no more toil

Of their sweet gard'ning labour, than suffic'd
To recommend cool zephyr, and made easie
More easy, wholesome thirst and appetite 330
More grateful, to their supper-fruits they fell,
Nectarine fruits, which the compliant boughs
Yielded them, side-long as they sat recline
On the soft downy bank damask'd with flowers :
The savoury pulp they chew, and in the rind, 335
Still as they thirsted, scoop the brimming stream ;
Nor gentle purpose, nor endearing smiles
Wanted, nor youthful dalliance, as beseems
Fair couple, link'd in happy nuptial league,
Alone as they. About them frisking play'd 340
All beasts of th' earth, since wild, and of all chase
In wood, or wilderness, forest, or den ;
Sporting the lion ramp'd, and in his paw
Dandled the kid ; bears, tygers, ounces, pards,
Gambol'd before them ; th' unwieldy elephant 345
To make them mirth us'd all his might, and wreath'd
His lithe proboscis ; close the serpent fly
Insinuating, wove with Gordian twine
His braided train, and of his fatal guile
Gave proof unheeded : others on the grafts 350
Couch'd, and now fill'd with pasture gazing sat,
Or bedward ruminating ; for the fun
Declin'd was hastening now with prone career
To th' ocean isles, and in th' ascending scale
Of heav'n the stars that usher evening rose : 355
When Satan still in gaze, as first he stood,
Scarce thus at length fail'd speech recover'd sad :
O hell ! what do mine eyes with grief behold !
Into our room of bliss thus high advanc'd
Creatures of other mold, earth-born perhaps, 360
Not spirits, yet to heav'nly spirits bright
Little inferior ; whom my thoughts pursue

With wonder, and could love, so lively shines
In them divine resemblance, and such grace
The hand that form'd them on their shape hath pour'd
Ah, gentle pair ! ye little think how nigh
Your change approaches ; when all these delights
Will vanish, and deliver ye to woe ;
More woe, the more your taste is now of joy ;
Happy ! but for so happy ill secur'd
Long to continue ; and this high seat your heav'n,
Ill fenc'd for heav'n to keep out such a foe
As now is enter'd ; yet no purpos'd foe
To you, whom I could pity thus forlorn,
Though I unpitied. League with you I seek, 375
And mutual amity, so strait, so close,
That I with you must dwell, or you with me
Henceforth : my dwelling haply may not please,
Like this fair Paradise, your sense ; yet such
Accept, your Maker's work ; he gave it me, 380
Which I as freely give : hell shall unfold,
To entertain you two, her widest gates,
And send forth all her kings : there will be room,
Not like these narrow limits, to receive
Your numerous offspring ; if no better place, 385
Thank him who puts me loath to this revenge
On you who wrong me not for him who wrong'd.
And should I at your harmless innocence
Melt, as I do, yet public reason just,
Honour and empire with revenge enlarg'd, 390
By conqu'ring this new world, compels me now
To do what else, though damn'd, I should abhor.

So spake the fiend, and with necessity,
The tyrant's plea, excus'd his devilish deeds :
Then from his lofty stand on that high tree
Down he alights among the sportful herd 395
Of those four-footed kinds, himself now one,

Now other, as their shape serv'd best his end
 Nearer to view his prey, and unespy'd
 To mark what of their state he more might learn, 400
 By word or action mark'd : about them round
 A lion now he stalks with fiery glare ;
 Then, as a tyger, who by chance hath spy'd
 In some purlieu two gentle fawns at play,
 Strait couches close, then rising changes oft 405
 His couchant watch, as one who chose his ground,
 Whence rushing he might surest seize them both,
 Grip'd in each paw : when Adam, first of men,
 To first of women, Eve, thus moving speech,
 Turn'd him all ear to hear new utterance flow : 410
 Sole partner, and sole part, of all these joys,
 Dearer thyself than all ! needs must the Pow'r
 That made us, and for us this ample world,
 Be infinitely good, and of his good
 As liberal and free as infinite ; 415
 That rais'd us from the dust, and plac'd us here
 In all this happiness, who at his hand
 Have nothing merited, nor can perform
 Ought whereof he hath need ; he who requires
 From us no other service than to keep 420
 This one, this easy charge, of all the trees
 In Paradise that bear delicious fruit
 So various, not to taste that only Tree
 Of Knowledge, planted by the Tree of Life ;
 So near grows death to life ! whate'er death is : 425
 Some dreadful thing, no doubt ; for well thou know'st
 God hath pronounc'd it death to taste that tree,
 The only sign of our obedience left,
 Among so many signs of pow'r and rule
 Conferr'd upon us, and dominion given 430
 Over all other creatures that possess
 Earth, air, and sea. Then let us not think hard.

One easy prohibition, who enjoy
 Free leave so large to all things else, and choice
 Unlimited of manifold delights : 435
 But let us ever praise him, and extol
 His bounty, following our delightful task,
 To prune these growing plants, and tend these flow'rs;
 Which were it toilsome, yet with thee were sweet.

To whom thus Eve reply'd: O thou ! for whom 440
 And from whom I was form'd, flesh of thy flesh,
 And without whom am to no end, my guide
 And head ! what thou hast said is just and right.
 For we to him indeed all praises owe,
 And daily thanks ; I chiefly, who enjoy 445
 So far the happier lot, enjoying thee
 Pre-eminent by so much odds ; while thou
 Like consort to thyself canst nowhere find.
 That day I oft remember, when from sleep
 I first awak'd, and found myself repos'd 450
 Under a shade on flow'rs ; much wond'ring where
 And what I was, whence thither brought, and how.
 Not distant far from thence a murmur ring found
 Of waters issu'd from a cave, and spread
 Into a liquid plain, then stood unmov'd 455
 Pure as th' expanse of heav'n ; I thither went
 With unexperienc'd thought, and laid me down
 On the green bank, to look into the clear
 Smooth lake, that to me seem'd another sky.
 As I bent down to look, just opposite 460
 A shape within the wat'ry gleam appear'd,
 Bending to look on me : I started back,
 It started back ; but pleas'd I soon return'd,
 Pleas'd it return'd as soon with answ'ring looks
 Of sympathy and love : there I had fix'd 465
 Mine eyes till now, and pin'd with vain desire,
 Had not a voice thus warn'd me, What thou seest,

What there thou seeſt, fair creature, is thyſelf ;
 With thee it came and goes : but follow me,
 And I will bring thee where no shadow ſtays 470
 Thy coming, and thy soft embraces ; he
 Whose image thou art ; him thou ſhalt enjoy
 Inſeparably thine, to him thou ſhalt bear
 Multitudes like thyſelf, and thence be call'd
 Mother of human race. What could I do, 475
 But follow ſtraiſt, inſinually thus led ?
 Till I eſpy'd thee, fair indeed and tall,
 Under a platan ; yet methought leſs fair,
 Leſs winning ſoft, leſs amiably mild,
 Than that ſmooth wat'ry image : back I turn'd ; 480
 Thou following cryd'ſt aloud, Return, fair Eve,
 Whom fly'ſt thou ? whom thou fly'ſt, of him thou art,
 His flesh, his bone ; to give thee be'ing I lent
 Out of my ſide to thee, neareſt my heart,
 Subſtantial life, to have thee by my ſide 485
 Henceforth an individual ſolace dear ;
 Part of my ſoul, I feek thee ; and thee claim,
 My other half. With that, thy gentle hand
 Seiz'd mine : I yielded ; and from that time ſee
 How beauty is excell'd by manly grace, 490
 And wiſdom, which alone is truly fair.
 So ſpake our general mother, and with eyes
 Of conjugal attraction unreprov'd,
 And meek ſurrender, half embracing lean'd
 On our first father ; half her ſwelling breast 495
 Naked met his, under the flowing gold
 Of her looſe tresses hid : he in delight,
 Both of her beauty and submissive charms,
 Smil'd with ſuperior love ; as Jupiter

L. 478. *Platan.*] (in the late edit. *Plantan*, which is wrong) :
 Gr. i. e. *broad* ; because the leaves of it are very broad, and spreading wide, which make a cool, refreshing, and welcome ſhade in hot countries ; the plane-tree.

On Juno smiles, when he impregn's the clouds 500
 That shed May flow'r's ; and pres'f'd her matron-lip
 With kisses pure. Aside the devil turn'd
 For envy ; yet with jealous leer malign
 Ey'd them askance, and to himself thus plain'd :
 Sight hateful, sight tormenting ! thus these two,
 Imparadis'd in one another's arms, 506
 The happier Eden, shall enjoy their fill
 Of blifs on blifs ; while I to hell am thrust,
 Where neither joy nor love, but fierce desire,
 Among our other torments not the least, 510
 Still unfulfill'd with pain of longing pines.
 Yet let me not forget what I have gain'd
 From their own mouths : all is not theirs, it seems ;
 One fatal tree there stands, of Knowledge call'd,
 Forbidden them to taste. Knowledge forbidden ? 515
 Suspicious, reasonless. Why should their Lord
 Envy them that ? can it be sin to know ?
 Can it be death ? and do they only stand
 By ignorance ? is that their happy state,
 The proof of their obedience, and their faith ? 520
 O fair foundation laid whereon to build
 Their ruin ! Hence I will excite their minds
 With more desire to know, and to reject
 Envious commands, invented with design
 To keep them low, whom knowledge might exalt 525
 Equal with gods : aspiring to be such,
 They taste, and die : what likelier can ensue ?
 But first with narrow search I must walk round
 This garden, and no corner leave unspy'd ; 530
 A chance but chance may lead where I may meet
 Some wand'ring spirit of heav'n, by fountain-side,

L. 500. *Juno.*] Lat. i. e. *help* or *affiance*. An heathen goddess, the sister and wife of Jupiter ; she goes under various names among the ancient poets. By this fable they meant the air and earth, which came both out of one womb, the Chaos.

Or in thick shade retir'd, from him to draw
 What further would be learn'd. Live while ye may,
 Yet happy pair ! enjoy, till I return,
 Short pleasures, for long woes are to succeed ! 535

So saying, his proud step he scornful turn'd,
 But with fly circumspection, and began
 Through wood, through waste, o'er hill, o'er dale, his roam.
 Mean-while in utmost longitude, where heav'n
 With earth and ocean meets, the setting sun
 Slowly descended, and with right aspect
 Against the eastern gate of Paradise
 Levell'd his evening rays : it was a rock
 Of alabaster, pil'd up to the clouds,
 Conspicuous far ; winding with one ascent
 Accessible from earth, one entrance high : 545
 The rest was craggy cliff, that overhung
 Still as it rose, impossible to climb.
 Betwixt these rocky pillars Gabriel sat,

Chief of th' angelic guards, awaiting night ;
 About him exercis'd heroic games
 Th' unarmed youth of heav'n, but nigh at hand
 Celestial armoury, shields, helms, and spears,

Hung high, with diamond flaming, and with gold.
 Thither came Uriel, gliding through the even 555
 On a fun-beam, swift as a shooting star
 In autumn thwarts the night, when vapours fir'd

Impress the air, and shows the mariner
 From what point of his compafs to beware
 Impetuous winds : he thus began in haste : 560

Gabriel ! to thee thy course by lot hath given
 Charge, and strict watch, that to this happy place

L. 561. *Gabriel.*] Heb. i. e. *the strength or might of God.* The Arabs call him *Jibrail*, and the Tartars *Sabriel*, through ignorance of the original, and corruption of their different tongues. The Rabbis account him the minister of God's mercies; and Michael of his justice : therefore they call him *water*, and the latter *fire*.

No evil thing approach or enter in :

This day at height of noon came to my sphere

A spirit ; zealous, as he seem'd, to know

565

More of th' Almighty's works, and chiefly man,

God's latest image : I describ'd his way,

Bent on all speed, and mark'd his airy gate ;

But in the mount that lies from Eden north,

Where he first lighted, soon discern'd his looks

570

Alien from heav'n, with passions foul obscur'd :

Mine eye pursu'd him still, but under shadē

Lost sight of him : one of the banish'd crew,

I fear, hath ventur'd from the deep, to raise

New troubles ; him thy care must be to find.

575

To whom the winged warrior thus return'd :

Uriel ! no wonder if thy perfect sight,

Amid the sun's bright circle where thou sitt'st,

See far and wide : in at this gate none pass

The vigilance here plae'd, but such as come

580

Well-known from heav'n ; and since meridian hour

No creature thence : if spi'rit of other sort,

So minded, have o'erleap'd these earthy bounds

On purpose, hard thou know'st it to exclude

Spiritual substance with corporeal bar.

585

But if within the circuit of these walks,

In whatsoever shape he lurk, of whom

Thou tell'st, by morrow dawning I shall know.

So promis'd he ; and Uriel to his charge

Return'd on that bright beam, whose point now rais'd

Bore him slope downward to the sun now fall'n.

591

Beneath th' Azores ; whether the prime orb,

Incredible how swift, had thither roll'd.

Diurnal, or this less voluble earth,

L. 592. *Azores.*] Port. Span. i. e. *the isles of hawks* ; because multitudes of those birds were found there when the Portuguese first discovered them, A. D. 1449. These islands are nine in number, which lie in the Atlantic or western ocean, over against Portugal.

By shorter flight to th' east, had left him there,
Arraying with reflected purple' and gold
The clouds that on his western throne attend.

Now came still evening on, and twilight gray
Had in her sober livery all things clad ;
Silence accompany'd ; for beast and bird,
They to their grassy couch, these to their nests
Were slunk ; all but the wakeful nightingale ;
She all night long her amorous descant sung ;
Silence was pleas'd : now glow'd the firmament
With living saphirs ; Hesperus, that led
The starry host, rode brightest ; till the moon,
Rising in clouded majesty, at length
Apparent queen unveil'd her peerless light,
And o'er the dark her silver mantle threw.

When Adam thus to Eve : Fair consort ! th' hour
Of night, and all things now retir'd to rest, 611
Mind us of like repose ; since God hath set
Labour and rest, as day and night, to men
Successive ; and the timely dew of sleep
Now falling with soft slumbrous weight, inclines 615
Our eyelids. Other creatures all day long
Rove idle unemploy'd, and less need rest :
Man hath his daily work of body' or mind
Appointed, which declares his dignity,
And the regard of heav'n on all his ways ; 620
While other animals unactive range,
And of their doings God takes no account.
To-morrow, ere fresh morning streak the east
With first approach of light, we must be ris'n,
And at our present labour, to reform 625
Yon flow'ry arbours, yonder alleys green,
Our walk at noon, with branches overgrown,
That mock our scant manuring, and require
More hands than ours to lop their wanton growth.

Those blossoms also, and those dropping gums, 630
 That lie bestrown, unsightly and unsmooth,
 Ask riddance, if we mean to tread with ease :
 Mean-while, as nature wills, night bids us rest.

To whom thus Eve, with perfect beauty' adorn'd :
 My author and disposer, what thou bidd'st 635
 Unargu'd I obey ; so God ordains :
 God is thy law, thou mine : to know no more
 Is woman's happiest knowledge, and her praise.
 With thee conversing I forget all time ;
 All seasons, and their change, all please alike. 640
 Sweet is the breath of morn, her rising sweet,
 With charm of earliest birds ; pleasant the sun,
 When first on this delightful land he spreads
 His orient beams, on herb, tree, fruit, and flow'r,
 Glist'ring with dew ; fragrant the fertile earth 645
 After soft show'rs ; and sweet the coming on
 Of grateful evening mild ; then silent night,
 With this her solemn bird, and this fair moon,
 And these the gems of heav'n, her starry train :
 But neither breath of morn, when she ascends 650
 With charm of earliest birds ; nor rising sun
 On this delightful land ; nor herb, fruit, flow'r,
 Glist'ring with dew ; nor fragrance after show'rs ;
 Nor grateful evening mild ; nor silent night,
 With this her solemn bird, nor walk by moon, 655
 Or glitt'ring star-light, without thee is sweet.
 But wherefore all night long shine these ? for whom
 This glorious sight, when sleep hath shut all eyes ?

To whom our general ancestor reply'd :
 Daughter of God and man, accomplish'd Eve ! 660
 These have their course to finish round the earth,
 By morrow ev'ning, and from land to land
 In order, though to nations yet unborn,
 Minis'tring light prepar'd, they set and rise ;
 Lest total darkness should by night regain 665

Her old possession, and extinguish life
In nature, and all things; which these soft fires
Not only' enlighten, but with kindly heat
Of various influence foment and warm,
Temper or nourish; or in part shed down 670
Their stellar virtue on all kinds that grow
On earth, made hereby apter to receive
Perfection from the sun's more potent ray.
These then, though unbeheld in deep of night, 674
Shine not in vain; nor think, tho' men were none,
That heav'n would want spectators, God want praise:
Millions of spiritual creatures walk the earth
Unseen, both when we wake, and when we sleep:
All these with ceaseless praise his works behold
Both day and night: how often, from the steep 680
Of echoing hill or thicket, have we heard
Celestial voices to the midnight-air,
Sole, or responsive each to other's note,
Singing their great Creator? oft in bands 684
While they keep watch, or nightly rounding walk,
With heav'nly touch of instrumental sounds,
In full harmonic number join'd, their songs
Divide the night, and lift our thoughts to heav'n.
Thus talking hand in hand alone they pass'd
On to their blissful bow'r: it was a place 690
Chos'n by the sov'reign Planter, when he fram'd
All things to man's delightful use; the roof
Of thickest covert was inwoven shade
Laurel and myrtle, and what higher grew
Of firm and fragrant leaf; on either side 695
Acanthus, and each odorous bushy shrub,
Fenc'd up the verdant wall; each beauteous flower,
Iris all hues, roses, and jessamin,

L. 696. *Acanthus.*] Lat. Gr. i. e. a prickle, or thorn; because many thorns grow about it. A tree, or a shrub, with a long and a large leaf turning in.

Rear'd high their flourish'd heads between, and wrought
Mosaic; underfoot the violet, 700
Crocus, and hyacinth, with rich inlay
Broider'd the ground more colour'd, than with stone
Of costliest emblem: other creature here,
Beast, bird, insect, or worm, durst enter none;
Such was their awe of man. In shadier bower 705
More sacred and sequester'd, though but feign'd,
Pan or Sylvanus never slept, nor nymph,
Nor Fauns haunted. Here, in close recess,
With flowers, garlands, and sweet-smelling herbs,
Espoused Eve deck'd first her nuptial bed: 710
And heav'ly choirs the hymenean fung,
What day the genial angel to our fire
Brought her, in naked beauty more adorn'd,
More lovely, than Pandora, whom the gods
Endow'd with all their gifts, and O too like 715
In sad event, when to th' unwiser son
Of Japhet brought by Hermes, she infar'd
Mankind with her fair looks, to be aveng'd
On him who had stole Jove's authentic fire.
Thus at their shady lodge arriv'd, both stood, 720
Both turn'd, and under open sky ador'd

L. 700. *Mosaic.*] Fr. Ital. Lat. Gr. A term of architecture. A curious work of many little stones of different colours, inlaid or joined together upon a bottom of plaster of Paris, upon walls or floors, representing flowers of divers shapes, chequer work.

L. 707. *Sylvanus.*] Lat. Gr. i. e. woody. A god of the woods and groves among the old heathens. Pan, Faunus and Sylvanus, are but the same deity; their feasts were called *Lupercalia*.

L. 714. *Pandora*.] Lat. Gr. i. e. all gifts. The wife of Epimetheus; Pallas gave her wisdom; Venus beauty; Mercury eloquence: and so every god and goddess gave her some perfection. Jupiter sent her to Epimetheus with a box, which he rashly opened; and all diseases, evils and miseries flew out of it, and infected mankind.

L. 717. *Japhet.*] Heb. i. e. persuaded. The poets call him *Japhetus*; and the Tartars call him *Japhis*. He is said to be the son of Epimetheus, Lat. Gr. i. e. after wit; because he smarted for his curiosity, in opening the box.

The God that made both sky, air, earth, and heav'n,
 Which they beheld; the moon's resplendent globe,
 And starry pole: Thou also mad'st the night,
 Maker Omnipotent, and thou the day, 725
 Which we in our appointed work employ'd
 Have finish'd, happy in our mutual help,
 And mutual love, the crown of all our bliss
 Ordain'd by thee: and this delicious place,
 For us too large, where thy abundance wants 730
 Partakers, and unerupt falls to the ground.
 But thou hast promis'd from us two a race
 To fill the earth, who shall with us extol
 Thy goodness infinite, both when we wake,
 And when we seek, as now, thy gift of sleep. 735

This said unanimous, and other rites
 Observing none but adoration pure,
 Which God likes best, into their inmost bower
 Handed they went; and eas'd the putting off
 These troublesome disguises which we wear, 740
 Strait side by side were laid; nor turn'd, I ween,
 Adam from his fair spouse, nor Eve the rites
 Mysterious of connubial love refus'd:
 Whatever hypocrites austereely talk
 Of purity, and place, and innocence, 745
 Defaming as impure what God declares
 Pure, and commands to some, leaves free to all.
 Our Maker bids increase; who bids abstain,
 But our destroyer, foe to God and man?
 Hail wedded love, mysterious law, true source 750
 Of human offspring, sole propriety
 In Paradise of all things common else.
 By thee adult'rous lust was driv'n from men,
 Among the bestial herds to range; by thee
 Founded in reason, loyal, just, and pure, 755
 Relations dear, and all the charities
 Of father, son, and brother, first were known.

Far be' it, that I should write thee sin or blame,
 Or think thee unbefitting holiest place,
 Perpetual fountain of domestic sweets,
 Whose bed is undefil'd and chaste pronounc'd,
 Present, or past, as saints and patriarchs us'd.
 Here Love his golden shafts employs ; here lights
 His constant lamp, and waves his purple wings,
 Reigns here and revels ; not in the bought smile
 Of harlots, loveleſs, joyleſs, unendear'd,
 Casual fruition ; nor in court-amours,
 Mix'd dance, or wanton mask, or midnight ball,
 Or fereneſt, which the starv'd lover ſings
 To his proud fair, best quitted with disdain.
 These, lull'd by nightingales, embracing ſlept ;
 And on their naked limbs the flow'ry roof
 Shower'd roses, which the morn repair'd. Sleep on,
 Bless'd pair ; and O yet happiest, if ye ſeek
 No happier ſtate, and know to know no more.
 Now had night meaſur'd, with her shadowy cone,
 Half way up hill this vast ſublunar vault,
 And from their ivory port the Cherubim
 Forth iſſuing at th' accustom'd hour, stood arm'd
 To their night-watches in warlike parade ;
 When Gabriel to his next in pow'r thus ſpake :
 Uzziel ! half these draw off, and coaſt the ſouth
 With ſtricteſt watch ; these other wheel the north ;
 Our circuit meets full west. As flame they part,
 Half wheeling to the shield, half to the ſpear.

L. 776. *Now had night meaſur'd with her shadowy cone.]* A cone is a figure round at bottom, and leſſening all the way, ends in a point. This is the form of the shadow of the earth, the base of the cone standing upon that ſide of the globe where the ſun is not, and confequently when it is night there. *Richardſon.*

L. 782. *Uzziel.]* Heb. i. e. the ſtrength of God ; one of the ſuppoſed guardians of Paradise.

L. 875. *Half wheeling to the shield, half to the ſpear.]* Declinari ad haſtam, vel ad ſcutum. *Livy* ; to wheel to the right or left.

Hume.

From these, two strong and subtle spi'rits he call'd
That near him stood, and gave them thus in charge :

Ithuriel and Zephon, with wing'd speed
Search thro' this garden, leave unsearch'd no nook ;
But chiefly where those two fair creatures lodge, 790
Now laid perhaps asleep, secure of harm.
This evening from the sun's decline arriv'd,
Who tells of some infernal spirit seen
Hitherward bent (who could have thought ?) escap'd
The bars of hell ; on errand bad, no doubt : 795
Such where ye find, seize fast, and hither bring.

So saying, on he led his radiant files,
Dazzling the moon ; these to the bow'r direct,
In search of whom they sought : him there they found
Squat like a toad, close at the ear of Eve ; 800
Assaying by his devilish art to reach
The organs of her fancy', and with them forge
Illusions as he list, phantasms and dreams ;
Or if, inspiring venom, he might taint
Th' animal spi'rits, that from pure blood arise 805
Like gentle breaths from rivers pure ; thence raise
At least distemper'd, discontented thoughts,
Vain hopes, vain aims, inordinate desires,
Blown up with high conceits ingend'ring pride.
Him thus intent Ithuriel with his spear 810
Touch'd lightly ; for no falsehood can endure
Touch of celestial temper, but returns
Of force to its own likeness : up he starts
Discover'd and surpris'd. As when a spark
Lights on a heap of nitrous powder, laid 815

L. 788. *Ithuriel.*] Heb. i. e. *the light*, or *searcher of God*. Another
of those supposed guardians.

Ibid. *Zephon.*] Heb. i. e. *the spy*, or *watch of God*. Another
of those guardians, to whom Gabriel gives these orders. Zephon,
the son of Gad, and father of the Zephonites, is mentioned;
Numb. xxvi. 15. But Ithuriel and Zephon are not scriptural names
of angels, good or evil.

Fit for the tun some magazine to store
Against a rumour'd war, the smutty grain
With sudden blaze diffus'd, inflames the air ;
So started up in his own shape the fiend.

Back stept those two fair angels, half amaz'd
So sudden to behold the grify king ;
Yet thus, unmov'd with fear, accost him soon :

Which of those rebel spi'rits adjudg'd to hell
Com'st thou, escap'd thy prison ? and transform'd,
Why satt'st thou, like an enemy in wait, 825
Here watching at the head of these that sleep ?

Know ye not then, said Satan, fill'd with scorn,
Know ye not me ? ye knew me once no mate
For you, there sitting where ye durst not soar :
Not to know me argues yourselves unknown, 830
The lowest of your throng ; or if ye know,
Why ask ye, and superfluous begin
Your message, like to end as much in vain ?

To whom thus Zephon, answ'ring scorn with scorn:
Think not, revolted spi'rit, thy shape the same, 835
Or undiminish'd brightness to be known,
As when thou stood'st in heav'n upright and pure ;
That glory then, when thou no more wast good,
Departed from thee' ; and thou resemblest now
Thy sin and place of doom obscure and foul. 840
But come, for thou be sure, shalt give account
To him who sent us, whose charge is to keep
This place inviolable, and these from harm.

So spake the Cherub ; and his grave rebuke,
Were in youthful beauty, added grace
Incomible : abash'd the devil stood,
And felt how awful goodness is, and saw
Her shape how lovely ; saw, and pin'd
His loss ; but chiefly to find here observ'd
His lustre visibly impair'd ; yet seem'd
Undaunted. If I must contend, said he, 845

Best with the best, the sender not the sent,
Or all at once ; more glory will be won,
Or less be lost. Thy fear, said Zephon bold,
Will save us trial what the least can do
Single against thee wicked, and thence weak.

820 855

The fiend reply'd not, overcome with rage ;
But like a proud steed rein'd, went haughty on,
Champing his iron curb ; to strive or fly
He held it vain ; awe from above had quell'd
His heart, not else dismay'd. Now drew they nigh
825 The western point, where those half-rounding guards
Just met, and closing stood in squadron join'd,
Awaiting next command. To whom their chief,
Gabriel, from the front thus call'd aloud :
830 865

O friends, I hear the tread of nimble feet
Hastening this way, and now by glimpse discern
Ithuriel and Zephon through the shade ;
And with them comes a third of regal port,
But faded splendor wan ; who by his gate
835 870 And fierce demeanour seems the prince of hell ;
Not likely to part hence without contest ;
Stand firm, for in his look defiance lours.

He scarce had ended, when those two approach'd
And brief related whom they brought, where found,
840 875 How busied, in what form and posture couch

To whom with stern regard thus Gabriel spake
Why hast thou, Satan, broke the bounds prescri
To thy transgressions, and disturb'd the charge
845 Of others, who approve not to transgres
By thy example, but have pow'r and right
To question thy bold entrance on this place ;
Employ'd, it seems, to violate sleep, and tho
Whose dwelling God hath planted here in bils ?

To whom thus Satan, with contemptuous brow : 885
850 Gabriel, thou hadst in heav'n th' esteem of wife,
And such I held thee ; but this question ask'd

Puts me in doubt. Lives there who loves his pain ?
 Who would not, finding way, break loose from hell,
 Tho' thither doom'd ? Thou wouldest thyself, no doubt,
 And boldly venture to whatever place 891
 Farthest from pain, where thou might'st hope to change
 Torment with ease, and soonest recompense
 Dole with delight, which in this place I sought ;
 To thee no reason, who know'st only good, 895
 But evil haft not try'd : and wilt object
 His will who bound us ? let him surer bar
 His iron gates, if he intends our stay
 In that dark durance : thus much what was ask'd.
 The rest is true, they found me where they say ; 900
 But that implies not violence or harin.

Thus he in scorn. The warlike angel mov'd,
 Disdainfully half smiling, thus reply'd :
 O los of one in heav'n to judge of wife,
 Since Satan fell, whom folly overthrew, 905
 And now returns him from his prison scap'd,
 Gravely in doubt whether to hold them wise
 Or not, who ask what boldnes brought him hither
 Unlicens'd from his bounds in hell prescrib'd ;
 So wife he judges it to fly from pain 910
 However, and to scape his punishment.
 So judge thou still, presumptuous ! till the wrath,
 Which thou incurrit by flying, meet thy flight
 Sev'nfold, and scourge that wisdom back to hell,
 Which taught thee yet no better, that no pain 915
 An equal anger infinite provok'd.
 Wherefore thou alone ? wherefore with thee
 Me not all hell broke loose ? is pain to them
 Less pain, less to be fled ? or thou than they
 Less hardy to endure ? courageous chief, 920
 The first in flight from pain, hadst thou alledg'd
 To thy deserted host this cause of flight,
 Thou surely hadst not come sole fugitive.

To which the fiend thus answer'd, frowning stern :
 Not that I less endure, or shrink from pain, 925
 Insulting angel ; well thou know'st I stood
 Thy fiercest, when in battle to thy aid
 The blasting vollied thunder made all speed,
 And seconded thy else not dreaded spear.
 But still thy words at random, as before, 930
 Argue thy inexperience what behoves
 From hard assays and ill successes past
 A faithful leader, not to hazard all
 Through ways of danger by himself untry'd :
 I therefore, I alone first undertook 935
 To wing the desolate abyfs, and spy
 This new created world, whereof in hell
 Fame is not silent ; here in hope to find
 Better abode, and my afflicted pow'rs
 To settle here on earth, or in mid-air ; 940
 Though for possession put to try once more
 What thou and thy gay legions dare against ;
 Whose easier busines were to serve their Lord
 High up in heav'n, with songs to hymn his throne,
 And practis'd distances to cringe, not fight. 945

To whom the warrior angel soon reply'd :
 To say and strait unsay, pretending first
 Wise to fly pain, professing next the spy,
 Argues no leader, but a liar trac'd,
 Satan, and couldst thou faithful add ? O name, 950
 O sacred name of faithfulness profan'd !
 Faithful to whom ? to thy rebellious crew ?
 Army of fiends ; fit body to fit head.
 Was this your discipline, and faith engag'd,
 Your military obedience, to diffolve 955
 Allegiance to the acknowledg'd Pow'r supreme ?
 And thou, fly hypocrite, who now wouldst seem
 Patron of liberty, who more than thou
 Once fawn'd, and cring'd, and servily ador'd.

Heav'n's awful Monarch? wherefore, but in hope 960
To dispossess him, and thyself to reign?

But mark what I arreed thee now: Avant!
Fly thither whence thou fled'st: if from this hour
Within these hallow'd limits thou appear,
Back to th' infernal pit I drag thee chain'd, 965
And seal thee so, as henceforth not to scorn
The facile gates of hell too lightly bar'd.

So threat'nd he; but Satan to no threats
Gave heed, but waxing more in rage, reply'd:

Then when I am thy captive talk of chains, 970
Proud limitary Cherub; but ere then
Far heavier load thyself expect to feel
From my prevailing arm; though heaven's King
Ride on thy wings, and thou with thy compeers,
Us'd to the yoke, draw'st his triumphant wheels 975
In progress through the road of heav'n star-pav'd.

While thus he spake, th' angelic squadron bright
Turn'd fiery red, sharp'ning in-mooned horns
Their phalanx, and began to hem him round
With ported spears; as thick as when a field 980
Of Ceres ripe for harvest waving bends
Her bearded grove of ears, which way the wind
Sways them; the careful ploughman doubting stands,
Lest on the threshing-floor his hopeful sheaves
Prove chaff. On th' other side, Satan alarm'd, 985
Collecting all his might, dilated flood,
Like Teneriff or Atlas unremov'd:

L. 980. — *As thick as when a field, &c.*] It is familiar with the poets to compare an army with their spears and swords, to a field of standing corn. Homer has a simile much of the same nature, comparing the motions of the army, after Agamemnon's speech, to the waving of the ears of corn. *Iliad* II. 147. *Newton.*

L. 987. *Like Teneriff or Atlas unremov'd.*] Mr. Hume says, that the Peak of Teneriff is 15 miles high; and Mr. Richardson asserts, that it is 45 miles perpendicular, if that be not a false print, 45 for 15: But the utmost that we can suppose, is, that it is 15 miles from the very first ascent of the hill, till you come through the various turnings and windings to the top of all; for I have been assured from a gentleman who measured it, that

His stature reach'd the sky, and on his crest
 Sat horror plum'd; nor wanted in his grasp
 What seem'd both spear and shield. Now dreadful deeds
 Might have ensu'd: nor only Paradise 921

In this commotion, but the starry cope
 Of heav'n perhaps, or all the elements,
 At least had gone to wrack, disturb'd and torn
 With violence of this conflict, had not soon 995

Th' Eternal, to prevent such horrid fray,
 Hung forth in Heav'n his golden scales, yet seen
 Betwixt Astrea and the Scorpion sign,
 Wherein all things created first he weigh'd, 1000

The pendulous round earth with balanc'd air
 In counterpoise: now ponders all events,
 Battles and realms: in these he put two weights,
 The sequel each of parting and of fight; 975
 The latter quick up flew, and kick'd the beam;
 Which Gabriel spying, thus bespake the fiend: 1005

Satan, I know thy strength, and thou know'st mine;
 Neither our own, but given: what folly then
 To boast what arms can do? since thine no more
 Than heav'n permits; nor mine, tho' doubled now
 To trample thee as mire: for proof look up, 1010
 And read thy lot in yon celestial sign, [weak,
 Where thou art weigh'd, and shewn how light, how
 If thou resist. The fiend look'd up, and knew
 His mounted scale aloft: nor more; but fled
 Murm'ring, and with him fled the shades of night. 1015

the perpendicular height of it is no more than one mile and three
 quarters. *Newton.*

L. 996. *Th' Eternal, to prevent such horrid fray.*] The breaking
 off of the combat between Gabriel and Satan, by the hanging out of
 the golden scales in heaven, is a refinement upon Homer's thought,
 who tells us, that before the battle between Hector and Achilles,
 Jupiter weighed the event of it in a pair of scales. The reader may
 see the whole passage in the 22d Iliad. *Addison.*

L. 998, *Astrea.*] Lat. i. e. a star. The daughter of Jupiter and
 Themis, and goddess of justice.

End of Book Fourth.

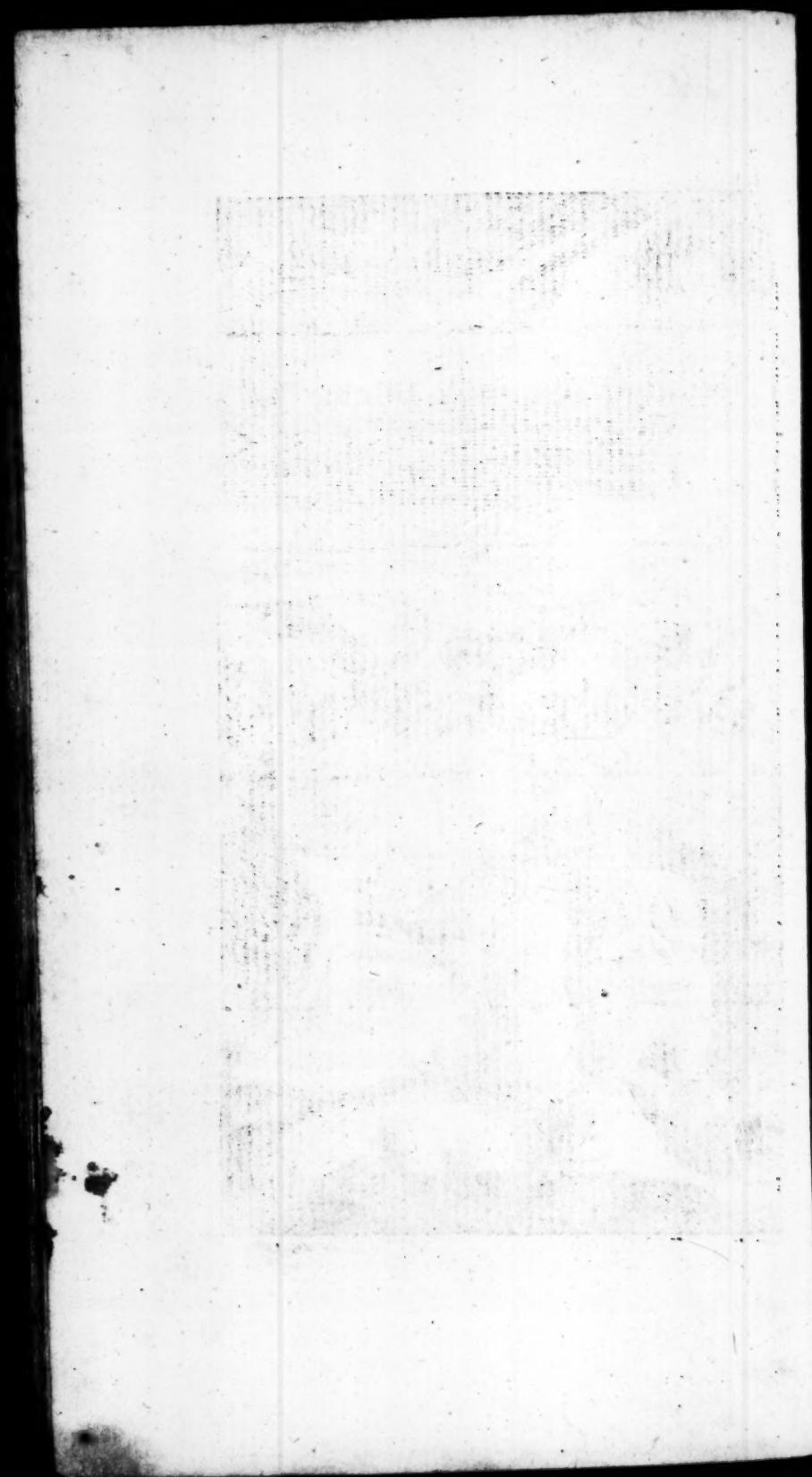
The ARGUMENT of Book V.

MORNING approach'd, Eve relates to Adam her troublesome dream; he likes it not, yet comforts her: they come forth to their day-labours: their morning-hymn at the door of their bower. God, to render man inexcusable, sends Raphael to admonish him of his obedience, of his free estate, of his enemy near at hand, who he is, and why his enemy, and whatever else may avail Adam to know. Raphael comes down to Paradise, his appearance describ'd, his coming discerned by Adam afar off, sitting at the door of his bower; he goes out to meet him, brings him to his lodge, entertains him with the choicest fruits of Paradise got together by Eve; their discourse at table: Raphael performs his message, minds Adam of his state and of his enemy, relates, at Adam's request, who that enemy is, and how he came to be so, beginning from his first revolt in heaven, and the occasion thereof; how he drew his legion after him to the parts of the north, and there incited them to rebel with him, persuading all but only Abdiel a Seraph, who in argument dissuades and opposes him, then forsakes him.

B.V.



R. Cooper Sculpt.



PARADISE LOST.

BOOK V.

NOW Morn, her rosy steps in th' eastern clime
Advancing, sow'd the earth with orient pearl,
When Adam wak'd : so custom'd ; for his sleep
Was airy light from pure digestion bred,
And temp'rate vapours bland, which th' only found 5
Of leaves and fuming rills, Aurora's fan,
Lightly dispers'd, and the shrill matin song
Of birds on every bough : so much the more
His wonder was to find unwaken'd Eve
With tresses discompos'd, and glowing cheek, 10
As through unquiet rest : he, on his fide
Leaning half-rais'd, with looks of cordial love
Hung over her enamour'd, and beheld
Beauty, which, whether waking or asleep,
Shot forth peculiar graces ; then with voice 15
Mild as when Zephyrus on Flora breathes,
Her hand soft-touching, whisper'd thus : Awake,
My fairest, my espous'd, my latest found,
Heav'n's last best gift, my ever-new delight,
Awake : the morning shines, and the fresh field 20
Calls us ; we lose the prime, to mark how spring
Our tended plants, how blows the citron grove,
What drops the myrrh, and what the balmy reed,

L. 16. *Mild as when Zephyrus on Flora breathes.]* As when the soft western gales breathe on the flowers. Exceeding poetical and beautiful. Richardson.

How nature paints her colours, how the bee
 Sits on the bloom extracting liquid sweet. 25
 Such whispering wak'd her, but with startled eye
 On Adam; whom embracing, thus she spake:
 O sole in whom my thoughts find all repose,
 My glory, my perfection! glad I see
 Thy face, and morn return'd; for I this night 30
 (Such night till this I never pass'd) have dream'd,
 If dream'd, not, as I oft am wont, of thee,
 Works of day pass'd, or morrow's next design;
 But of offence and trouble, which my mind
 Knew never till this irkome night. Methought 35
 Close at mine ear one call'd me forth to walk
 With gentle voice; I thought it thine; it said,
 Why sleep'st thou, Eve? now is the pleasant time,
 The cool, the silent, save where silence yields
 To the night-warbling bird, that now awake 40
 Tunes sweetest his love-labour'd song; now reigns
 Full orb'd the moon, and with more pleasing light
 Shadowy sets off the face of things; in vain,
 If none regard: heav'n wakes with all his eyes;
 Whom to behold but thee, Nature's desire? 45
 In whose sight all things joy, with ravishment
 Attracted by thy beauty still to gaze.
 I rose, as at thy call, but found thee not;
 To find thee I directed then my walk;
 And on, methought, alone I pass'd, through ways. 50
 That brought me on a sudden to the Tree
 Of interdicted Knowledge: fair it seem'd,
 Much fairer to my fancy than by day:
 And as I wond'ring look'd, beside it stood

L. 53. *Much fairer to my fancy than by day.*] As the sensations are often more pleasing, and the images more lively when we are asleep than when we are awake. And what can be the cause of this? Our author plainly thinks it may be effected by the agency of some spiritual being upon the sensory while we are asleep.—*Newton.*

One shap'd and wing'd like one of those from heav'n
By us oft seen ; his dewy locks distill'd 56
Ambrosia ; on that tree he also gaz'd ;
And O fair plant, said he, with fruit surcharg'd,
Deigns none to ease thy load, and taste thy sweet,
Nor God nor man ? Is knowledge so despis'd ? 60
Or envy', or what reserve forbids to taste ?
Forbid who will, none shall from me withhold
Longer thy offer'd good ; why else set here ?
This said, he paus'd not, but with vent'rous arm
He pluck'd, he tasted ; me damp horror chill'd 65
At such bold words, vouch'd with a deed so bold.
But he thus overjoy'd, O fruit divine !
Sweet of thyself, but much more sweet thus crop'd !
Forbidden here, it seems, as only fit
For gods, yet able to make gods of men : 70
And why not gods of men, since good, the more
Communicated, more abundant grows,
The author not impair'd, but honour'd more ?
Here, happy creature, fair angelic Eve,
Partake thou also ; happy though thou art, 75
Happier thou may'st be, worthier canst not be :
Taste this, and be henceforth among the gods
Thyself a goddess ; not to earth confin'd,
But sometimes in the air, as we ; sometimes
Ascend to heav'n, by merit thine, and see 80
What life the gods live there, and such live thou.
So saying, he drew nigh, and to me held,
Ev'n to my mouth, of that same fruit held part
Which he had pluck'd ; the pleasant savoury smell
So quicken'd appetite, that I, methought, 85
Could not but taste ! Forthwith up to the clouds
With him I flew, and underneath beheld
The earth outstretch'd immense, a prospect wide
And various : wond'ring at my flight and change

To this high exaltation ; suddenly 90
 My guide was gone, and I, methought, sunk down,
 And fell asleep : But O how glad I wak'd,
 To find this but a dream ! Thus Eve her night
 Related, and thus Adam answer'd sad :
 Best image of myself, and dearer half ! 95
 The trouble of thy thoughts this night in sleep
 Affects me equally ; nor can I like
 This uncouth dream, of evil sprung, I fear ;
 Yet evil whence ? In thee can harbour none,
 Created pure. But know, that in the soul 100
 Are many lesser faculties, that serve
 Reason as chief : among these Fancy next
 Her office holds ; of all external things,
 Which the five watchful senses represent,
 She forms imaginations, airy shapes, 105
 Which reason joining or disjoining, frames
 All what we' affirm or what deny, and call
 Our knowledge or opinion ; then retires
 Into her private cell, when nature rests.
 Oft in her absence mimic Fancy wakes 110
 To imitate her ; but, misjoining shapes,
 Wild work produces oft, and most in dreams,
 Ill matching words and deeds long past or late.
 Some such resemblances, methinks, I find
 Of our last evening's talk, in this thy dream, 115
 But with addition strange ; yet be not sad.
 Evil into the mind of God or man
 May come and go, so unprov'd, and leave
 No spot or blame behind : which gives me hope
 That what in sleep thou didst abhor to dream, 120
 Waking thou never wilt consent to do.
 Be not dishearten'd then, nor cloud those looks,
 That wont to be more cheerful and serene,
 Than when fair morning first smiles on the world ;

And let us to our fresh employments rise, 125
 Among the groves, the fountains, and the flow'rs
 That open now their choice & bosom'd smel's, clost in
 Reserv'd from night, and kept for thee in store.
 So clear'd he his fair spouse, and she was clear'd ;
 But silently a gentle tear let fall 130
 From either eye, and wip'd them with her hair ;
 Two other precious drops that ready stood,
 Each in their crystal sluice, he ere they fell
 Kiss'd, as the gracious signs of sweet remorse,
 And pious awe, that fear'd to have offended. 135

So all was clear'd, and to the field they haste :
 But first, from under shady arbo'rous roof
 Soon as they forth were come to open sight
 Of day-spring, and the sun, who scarce uprisen,
 With wheels yet hov'ring o'er the ocean brim, 140
 Shot parallel to th' earth his dewy ray,
 Discovering in wide landscape all the east
 Of Paradise, and Eden's happy plains ;
 Lowly they bow'd adoring, and began
 Their orisons, each morning duly paid 145
 In various style ; for neither various style
 Nor holy rapture wanted they to praise
 Their Maker, in fit strains pronounc'd, or sung
 Unmeditated ; such prompt eloquence
 Flow'd from their lips, in prose or numerous verse,
 More tuneable than needed lute or harp 151
 To add more sweetnes ; and they thus began :

These are thy glorious works, Parent of good !
 Almighty ! thine this universal frame,
 Thus wondrous fair ; thyself how wondrous then !

L. 145.—each morning duly paid
In various style.] As it is very well known that our author was no friend to set forms of prayer, it is no wonder that he ascribes extemporary effusions to our first parents ; but even while he attributes strains unmeditated to them, he himself imitates the Psalmist.

Newton.

Unspeakable ! who fitt'ſt above these heav'ns, 156
 To us invisible, or dimly ſeen
 In theſe thy lowest works ; yet theſe declare
 Thy goodneſs beyond thought, and pow'r divine.
 Speak ye who beſt can tell, ye ſons of light, 160
 Angels ; for ye behold him, and with ſongs
 And choral ſympnies, day without night,
 Circle his throne rejoicing ; ye in heav'n :
 On earth join all ye creatures, to extol
 Him firſt, him laſt, him midſt, and without end ! 165
 Faireſt of stars, laſt in the train of night,
 If better thou belong not to the dawn,
 Sure pledge of day, that crown'ſt the smiling morn
 With thy bright circlet, praife him in thy ſphere,
 While day arifes, that ſweet hour of prime. 170
 Thou fun, of this great world both eye and ſoul,
 Acknoledge him thy greater ; ſound his praife
 In thy eternal course, both when thou climb'ſt,
 And when high noon haſt gain'd, and when thou fall'ſt.
 Moon, that now meet'ſt the orient fun, now fly'ſt
 With the fix'd stars, fix'd in their orb that flies ; 176
 And ye five other wand'ring fires that move
 In mystic dance not without ſong, reſound
 His praife, who out of darkneſs call'd up light.
 Air, and ye elements, the eldest birth 180
 Of nature's womb, that in quaternion run
 Perpetual circle, multiform ; and mix,
 And nouriſh all things ; let your ceafeleſs change

L. 175. *Moon, that now meet'ſt the orient fun, now fly'ſt, &c.]*
 The conſtruction is, *Thou moon, that now meetest and now flies the orient fun, together with the fixed stars, and ye five other wandering fires, &c.* He had before called upon the fun who governs the day, and now he invokes the moon, and the fixed stars, and the planets, who govern the night, to praife their Maker.

L. 181.—*that in quaternion run, &c.]* That in a fourfold mixture and combination run a perpetual circle, one element continually changing into another, according to the doctrine of Heraclitus, bor- rowed from Orpheus. Newton.

- Vary to our great Maker still new praise.
 Ye mists and exhalations that now rise 185
 From hill or steaming lake, dusky or gray,
 Till the sun paint your fleecy skirts with gold,
 In honour to the world's great Author rise,
 Whether to deck with clouds th' uncolour'd sky,
 Or wet the thirsty earth with falling showers, 190
 Rising or falling still advance his praise.
 His praise, ye winds, that from four quarters blow,
 Breathe soft or loud ; and wave your tops, ye pines,
 With every plant, in sign of worship wave.
 Fountains, and ye, that warble, as ye flow, 195
 Melodious murmurs, warbling tune his praise.
 Join voices all ye living souls ; ye birds,
 That singing up to heaven-gate ascend,
 Bear on your wings, and in your notes, his praise.
 Ye that in waters glide, and ye that walk 200
 The earth, and stately tread, or lowly creep ;
 Witness if I be silent, morn or even,
 To hill, or valley, fountain, or fresh shade,
 Made vocal by my song, and taught his praise.
 Hail universal Lord ! be bounteous still 205
 To give us only good : and if the night
 Have gather'd ought of evil, or conceal'd,
 Disperse it, as now light dispels the dark !
 So pray'd they innocent, and to their thoughts
 Firm peace recover'd soon, and wonted calm. 210
 On to their morning's rural work they haste,
 Among sweet dews and flow'r's ; where any row
 Of fruit-trees, over-woody, reach'd too far
 Their pamper'd boughs, and needed hands to check
 Fruitless embraces ; or they led the vine 215
 To wed her elm ; she spous'd, about him twines
 Her marriageable arms, and with her brings
 Her dow'r, th' adopted clusters, to adorn
 His barren leaves. Them thus employ'd beheld

With pity heav'n's high King, and to him call'd 220
 Raphael, the sociable spi'rit, that deign'd
 To travel with Tobias, and secur'd
 His marriage with the sev'ntimes-wedded maid.

Raphael, said he, thou hear'st what stir on earth
 Satan, from hell scap'd through the darksome gulf, 225
 Hath rais'd in Paradise, and how disturb'd
 This night the human pair; how he designs
 In them at once to ruin all mankind.

Go therefore, half this day, as friend with friend
 Converse with Adam, in what bow'r or shade 230
 Thou find'st him from the heat of noon retir'd,
 To respite his day-labour with repast,
 Or with repose; and such discourse bring on,
 As may advise him of his happy state, 235
 Happiness in his pow'r left free to will,
 Left to his own free will; his will though free,
 Yet mutable: whence warn him to beware
 He swerve not too secure. Tell him withal
 His danger, and from whom; what enemy,
 Late fall'n himself from heav'n, is plotting now 240
 The fall of others from like state of bliss:

By violence? no: for that shall be withheld;
 But by deceit and lies: this let him know,
 Lest wilfully transgressing, he pretend
 Surprisal, unadmonish'd, unforewarn'd. 245

So spake th' eternal Father, and fulfill'd
 All justice: nor delay'd the winged saint
 After his charge receiv'd; but from among
 'Thousand celestial Ardours, where he stood 249
 Veil'd with his gorgeous wings, up-springing light

I. 224. *Raphael.*] Heb. i. e. *the remedy*, or *physic of God*. The name of an arch-angel, not mentioned in sacred scripture, only in Tobit chap. iii. 17.—v. 4, 8, 9.—i. 5.—xii. 15.

I. 249. *Thousand celestial Ardours.*] *Ardor* in Latin implies fervency, exceeding love, eager desire, fiery nature; all included in the idea of an angel. Richardson.

Flew through the midst of heav'n; th' angelic choirs,
 On each hand parting, to his speed gave way
 Through all th' empyreal road; till at the gate
 Of heav'n arriv'd, the gate self-open'd wide,
 On golden hinges turning; as by work 255
 Divine the sov'reign Architect had fram'd.
 From hence, no cloud, or, to obstruct his flight,
 Star interpos'd, however small, he sees,
 Not unconform to other shining globes,
 Earth, and the gard'n of God, with cedars crown'd:
 Above all hills. As when by night the glass 264
 Of Galileo, less assur'd, observes:
 Imagin'd lands and regions in the moon ::
 Or pilot, from amidst the Cyclades,
 Delos or Samos first appearing, kens: 265
 A cloudy spot. Down thither prone in flight
 He speeds, and through the vast ethereal sky
 Sails between worlds and worlds :: with stiddy wing,
 Now on the polar winds; then, with quick fan,
 Winnows the buxom air :: till within soar 270
 Of tow'ring eagles, to all the fowls he seems.
 A phenix, gaz'd by all, as that sole bird,
 When to inshrine his reliques in the sun's.

L. 264. *Cyclades.*] Lat. Gr. ii e. *circles.*; fifty-three islands lying in a circle round about Delos, in the Archipelago.

L. 265. *Delos.*] Lat. from the Gr. i. e. *manifest*, or *appearing*; because (as the fable goes) it lay under water, or floated about for a long time, till Neptune, at the command of Jupiter, fixed it, that Letona might lie in of Apollo and Diana there. But the true reason of this name is this, because it appears soonest of any to the sailors.

Ibid. *Samos.*] Lat. Gr. i. e. *high*; because it is upon a high and lofty ground; another of these isles over-against Ephesus, about ninety miles from Jerusalem. It is rendered famous for being the birth-place of the great philosopher Pythagoras, about A. M. 3500.

L. 269, *Polar winds.*] i. e. the winds that blow from the north and south poles.

L. 272. *Phenix.*] Lat. from the Gr. i. e. *red*, *crimson-coloured*. A very rare bird, of a purple colour, like an eagle.

Bright temple, to Egyptian Theb s he flies.
 At once on th' eastern cliff of Paradise 275
 He lights, and to his proper shape returns,
 A seraph wing'd: six wings he wore, to shade
 His lineaments divine; the pair that clad
 Each shoulder broad, came mantling o'er his breast
 With regal ornament: the middle pair 280
 Girt like a starry zone his waste, and round
 Skirted his loins, and thighs, with downy gold,
 And colours dip'd in heav'n: the third, his feet
 Shadow'd from either heel with feather'd mail,
 Sky-tinctur'd grain. Like Maia's son he stood, 285
 And shook his plumes, that heav'nly fragrance fill'd
 The circuit wide. Strait knew him all the bands
 Of angels under watch; and to his state,
 And to his message high, in honour rise;
 For on some message high they guess'd him bound. 290
 Their glitt'ring tents he pass'd, and now is come
 Into the blisful field, through groves of myrrh,
 And flow'ring odours, cassia, nard, and balm;
 A wilderness of sweets! for nature here
 Wanton'd as in her prime, and play'd at will 295
 Her virgin-fancies, pouring forth more sweet,
 Wild above rule or art, enormous bliss!
 Him, through the spicy forest onward come,
 Adam discern'd, as in the door he sat

L. 274. *Thebes.*] Several cities are called so; this was in Egypt, called also *Heliopolis*, Gr. i. e. *the city of the sun*; and the country about it *Thebais*, now *Thebes*.

L. 285. *Maia.*] Lat. Gr. i. e. *a nurse*. The daughter of Atlas, of whom Jupiter begat Mercury.

L. 293. *Cassia.*] Lat. Gr. Heb. *Ketsioth*, i. e. *a scraping*. A sweet-smelling shrub in Arabia, Egypt, &c.; for when the bark of it is scraped, it sends out a most fragrant smell, like cinnamon. There are nine species of it. About Alexandria and in the West-Indies it grows to be a very large tree.

Ibid. *Spikenard.*] Heb. i. e. *sweet ointments*; another sweet-smelling shrub, growing in Arabia, Syria, and India, called *nardos* by the Greeks, and *spikenard* by us.

Of his cool bow'r ; while now the mounted sun 300
Shot down direct his fervid rays, to warm
Earth's inmost womb, more warmth than Adam needs :
And Eve within, due at her hour, prepar'd
For dinner savoury fruits, of taste to please
True appetite, and not disrelish thirst. 305
Of necta'rous draughts between, from milky stream,
Berry, or grape ; to whom thus Adam call'd :

Haste, hither, Eve ! and worth thy sight behold.
Eastward among those trees, what glorious shape
Comes this way moving ; seems another moon 310
Ris'n on mid-noon ; some great behest from heav'n
To us perhaps he brings, and will vouchsafe
This day to be our guest. But go with speed,
And what thy stores contain, bring forth, and pour
Abundance, fit to honour and receive 315
Our heav'ly stranger : well we may afford
Our givers their own gifts, and large bestow.
From large bestow'd, where Nature multiplies
Her fertile growth, and by bisburd'ning grows
More fruitful, which instructs us not to spare. 320

To whom thus Eve : Adam, earth's hallow'd mold,
Of God inspir'd ! small store will serve, where store,
All seasons, ripe for use hangs on the stalk ;
Save what by frugal storing firmness gains
To nourish, and superfluous moist consumes : 325
But I will haste, and from each bough and brake,
Each plant and juiciest gourd, will pluck such choice
To entertain our angel-guest, as he
Beholding shall confess, that here on earth
God hath dispens'd his bounties, as in heav'n. 330

So saying, with dispatchful looks in haste
She turns, on hospitable thoughts intent
What choice to chuse for delicacy best ;
What order, so contriv'd as not to mix
Tastes, not well join'd, inelegant ; but bring. 335

Taste after taste, upheld with kindliest change :
 Bestirs her then, and from each tender stalk
 Whatever Earth, all-bearing mother, yields
 In India East or West, or middle shore,
 In Pontus, or the Punic coast, or where 340
 Alcinous reign'd, fruit of all kinds, in coat
 Rough or smooth rin'd, or bearded husk, or shell,
 She gathers, tribute large, and on the board
 Heaps with unsparing hand ; for drink the grape
 She crushes, inoffensive must, and meaths. 345
 From many a berry', and from sweet kernels press'd
 She tempers dulcet creams ; nor these to hold
 Wants her fit vessels pure ; then strows the ground
 With rose and odours from the shrub unfum'd.
 Mean-while our primitive great fire, to meet 350
 His god-like guest, walks forth, without more train.
 Accompany'd than with his own complete
 Perfections ; in himself was all his state :
 More solemn than the tedious pomp that waits
 On princes, when their rich retinue long 355
 Of horses led, and grooms besmear'd with gold,
 Dazzles the croud, and sets them all agape.
 Nearer his presence, Adam, though not aw'd,
 Yet with submiss approach and reverence meek,
 As to' a superior nature, bowing low, 360

L. 340. *Pontus.*] Lat. Gr. i. e. *the sea*. It is called *the Euxine sea*, *the Black sea*, *mare maggiore*, (by the Italians, i. e. *the greater sea*, through ignorance,) and by other names. Pontus is a small sea in Lesser Asia, upon the north-east side of Constantinople, runneth into the White sea, and from thence into the Mediterranean sea.

Ibid. *Punic,*] *Phenician*. q. *Penic*, from the Peni or Beneanak, Heb. i. e. *the sons of Anak*, a famous giant, Numb. xiii. 22, 28. The old inhabitants of Canaan, in the days of Moses.

L. 341. *Alinous,*] Lat. Gr. i. e. *magnanimous*. An ancient king of Corcyra (now Corfu) in the mouth of the gulf of Venice; who had fair orchards, it being an apple country. The poets, in high commendation of them, feigned they were golden apples, which Homer took from the garden and apples of Paradise.

Thus said : Native of heav'n ! for other place
None can than heav'n such glorious shape contain,
Since by descending from the thrones above,
Those happy places thou hast deign'd a while
To want, and honour these ; vouchsafe with us
Two' only, who yet by sov'reign gift possess
This spacious ground, in yonder shady bow'r
To rest, and what the garden choicest bears
To sit and taste, 'till this meridian heat
Be over, and the sun more cool decline. 370

Whom thus th' angelic Virtue answ'rd mild :
Adam, I therefore came ; nor art thou such
Created, or such place haft here to dwell,
As may not oft invite, though spi'rits of heav'n
To visit thee : lead on, then where thy bow'r
O'ershades ; for these mid-hours, 'till evening rise, 375
I have at will. So to the sylvan lodge
They came; that like Pomona's arbour smil'd,
With flow'rets deck'd, and fragrant smells : but Eve
Undeck'd, fave with herself, more lovely fair
Than wood-nymph, or the fairest goddess feign'd
Of three that in mount Ida naked strove, 380
Stood to entertain her guest from heav'n ; no veil
She needed, virtue-proof ; no thought infirm
Alter'd her cheek. On whom the angel Hail
Bestow'd, the holy salutation us'd
Long after to blefs'd Mary, second Eve.

L. 381. *Three goddesses.*] Juno, Pallas, and Venus, who strove for the golden apple, with this motto, *Let it be given to the fairest.* They chose Paris for their umpire, and promised him great rewards to bring him over to their interest. Venus promised him Helena, the fairest woman in the world, &c. He gave it and the pre-eminence of beauty to her; which was the original cause of the destruction of Troy, himself and his family.

L. 387. *Mary,* or *Mari*; Heb. *Mirjam*, Lat. and Gr. *Maria*, i. e. bitter or very sad. Miriam the sister of Moses was the first of that name; because she was born in the time of a bitter affliction and slavery in Egypt. See Exod. xv. 23. and Ruth i. 20. Here the blessed virgin Mary, the mother of our Lord, who had

Hail, mother of mankind ! whose fruitful womb
 Shall fill the world more numerous with thy sons,
 Than with these various fruits the trees of God 390
 Have heap'd this table. Rais'd of graffy turf
 Their table was, and mossy seats had round ;
 And on her ample square from side to side
 All autumn pil'd, though spring and autumn here
 Danc'd hand in hand. A while discourse they hold ;
 No fear left dinner cool ; when thus began 396
 Our author : Heav'ly stranger ! please to taste
 These bounties, which our Nourisher, from whom
 All perfect good, unmeasur'd out, descends,
 To us for food, and for delight, hath caus'd 400
 The earth to yield : unsavoury food, perhaps,
 To spiritual natures ; only this I know,
 That one celestial Father gives to all.

To whom the angel : Therefore what he gives
 (Whose praise be ever sung) to man in part 405
 Spiritual, may of purest spi'rits be found
 No' ingrateful food : and food alike those pure
 Intelligential substances require,
 As doth your rational ; and both contain
 Within them every lower faculty 410
 Of sense, whereby they hear, see, smell, touch, taste &
 Tasting concoct, digest, assimilate,
 And corporeal to incorporeal turn.
 For know, whatever was created, needs
 To be sustain'd, and fed : of elements, 415
 The grosser feeds the purer ; earth the sea ;
 Earth and the sea feed air ; the air, those fires
 Ethereal ; and as lowest, first the moon ;
 Whence in her visage round those spots, unpurg'd
 Vapours, not yet into her substance turn'd. 420

a real salutation from the arch-angel Gabriel, 4000 years after this. " And the angel came in unto her, and said, Hail, thou art highly favoured, the Lord is with thee ; blessed art thou among women." .

Nor doth the moon no nourishment exhale
From her moist continent to higher orbs.
The sun, that light imparts to all, receives
From all his alimental recompence
In humid exhalations ; and at ev'n 425
Sups with the ocean. Though in heav'n the trees
Of life ambrosial fruitage bear, and vines
Yield nectar ; though from off the boughs each morn
We brush mellifluous dews, and find the ground
Cover'd with pearly grain : yet God hath here 430
Varied his bounty so with new delights,
As may compare with heaven ; and to taste
Think not I shall be nice. So down they sat,
And to their viands fell ; nor seemingly
The angel, nor in mist, the common gloss 435
Of Theologians ; but with keen dispatch
Of real hunger, and concoctive heat
To transubstantiate : what redounds, transpires
Through spi'rits with ease ; nor wonder, if by fire
Of footy coal, th' emperic alchymist 440
Can turn, or holds it possible to turn,
Metals of drossiest ore to perfect gold,
As from the mine. Mean-while at table Eve
Minister'd naked, and their flowing cups
With pleasant liquors crown'd. O innocence 445
Deserving Paradise ! if ever, then,
Then had the sons of God excuse to' have been
Enamour'd at that fight ; but in those hearts
Love unlibidinous reign'd, nor jealousy
Was understood, the injur'd lover's hell. 450
Thus when with meats and drinks they had suffic'd,
Not burden'd nature, sudden mind arose
In Adam, not to let th' occasion pass

L. 447. *The sons of God,*] i. e. the holy angels, whom some thought to have conversation with women, from a false sense put upon Gen. vi. 1.

Giv'n him by this great conference, to know
Of things above his world, and of their being 455
Who dwell in heav'n; whose excellence he saw
Transcend his own so far; whose radiant forms,
Divine effulgence, whose high pow'r so far
Exceeded human; and his wary speech
Thus to th' empyreal minister he fram'd: 460

Inhabitant with God! now know I well
Thy favour, in this honour done to man;
Under whose lowly roof thou hast vouchsaf'd
To enter, and these earthly fruits to taste;
Food not of angels, yet accepted so, 465
As that more willingly thou couldst not seem
At heav'n's high feasts to have fed: yet what compare!
To whom the winged Hierarch reply'd:

O Adam! one Almighty is, from whom
All things proceed, and up to him return, 470
If not deprav'd from good; created all
Such to perfection, one first matter all,
Endu'd with various forms, various degrees
Of substance, and in things that live, of life;
But more refin'd, more spiritous, and pure, 475
As nearer to him plac'd, or nearer tending,
Each in their several active spheres assign'd,
Till body up to spirit work, in bounds
Proportion'd to each kind: So from the root
Springs lighter the green stalk; from thence, the leaves
More airy; last, the bright consummate flow'r 480
Spirits odorous breathes: flow'rs, and their fruit,
Man's nourishment, by gradual scale sublim'd,
To vital spirits aspire, to animal, 485
To intellectual; give both life and sense,
Fancy and understanding; whence the soul
Reason receives, and reason is her being.
Discursive, or intuitive: discourse
Is oftest yours, the latter most is ours;

Diff'reng but in degree, of kind the same. 490

Wonder not then, what God for you saw good.

If I refuse not, but convert, as you,

To proper substance. Time may come, when men

With angels may participate, and find

No inconvenient di'et, nor too light fare;

495

And from these corporal nutriments, perhaps,

Your bodies may at last turn all to spirit,

Improv'd by tract of time; and wing'd ascend

Ethereal, as we; or may at choice

Here or in heav'nly Paradises dwell;

500

If ye be found obedient, and retain

Unalterably firm his love entire,

Whose progeny you are. Mean-while, enjoy

Your fill what happiness this happy state

Can comprehend, incapable of more.

505

To whom the patriarch of mankind reply'd:

O favourable spi'rit, propitious guest!

Well hast thou taught the way that might direct

Our knowledge, and the scale of nature set

From centre to circumference; whereon,

510

In contemplation of created things,

By steps we may ascend to God. But say,

What meant that caution join'd, If ye be found

Obedient? Can we want obedience then

To him, or possibly his love desert,

515

Who form'd us from the dust, and plac'd us here,

Full to the utmost measure of what bliss

Human desires can seek or apprehend?

To whom the angel: Son of heav'n and earth,

Attend! That thou art happy, owe to God;

520

That thou continu'st such, owe to thyself,

That is, to thy obedience; therein stand.

This was that caution giv'n thee; be advis'd.

God made thee perfect, not immutable;

And good he made thee; but to persevere

525

He left it in thy pow'r; ordain'd thy will
 By nature free, not over-rul'd by fate
 Inextricable, or strict necessity:
 Our voluntary service he requires,
 Not our necessitated; such with him 530
 Finds no acceptance, nor can find; for how
 Can hearts, not free, be try'd whether they serve.
 Willing or no, who will but what they must
 By destiny, and can no other chuse?
 Myself, and all th' angelic host, that stand 535
 In fight of God enthron'd, our happy state
 Hold, as you yours, while our obedience holds;
 On other surety none: freely we serve,
 Because we freely love, as in our will
 To love or not; in this we stand or fall: 540
 And some are fall'n, to disobedience fall'n;
 And so from heav'n to deepest hell: O fall
 From what high state of bliss into what woe!

To whom our great progenitor: Thy words
 Attentive, and with more delighted ear, 545
 Divine instructor, I have heard, than when
 Cherubic songs by night from neighb'ring hills
 Aereal music send. Nor knew I not
 To be both will and deed created free:
 Yet, that we never shall forget to love 550
 Our Maker, and obey him, whose command
 Single is yet so just, my constant thoughts.
 Assur'd me', and still assure; though what thou tell'st
 Hath pass'd in heav'n, some doubt within me move,
 But more desire to hear, if thou consent, 555
 The full relation: which must needs be strange,
 Worthy of sacred silence to be heard:

L. 548, —nor knew I not
 To be both will and deed created free.] Nor was it unknown to me
 that my will and actions are free. I knew I was free. Two nega-
 tives make an affirmative. Richardson.

And we have yet large day ; for scarce the sun
 Hath finish'd half his journey', and scarce begins
 His other half in the great zone of heav'n. 560

Thus Adam made request ; and Raphael,
 After short pause assenting, thus began :

High matter thou injoin'st me, O prime of men !
 Sad task, and hard ! For how shall I relate
 To human sense th' invisible exploits 565
 Of warring spirits ? How, without remorse,
 The ruin of so many, glorious once,
 And perfect, while they stood ? how, last, unfold
 The secrets of another world, perhaps
 Not lawful to reveal ? Yet, for thy good, 570
 This is dispens'd : and what surmounts the reach
 Of human sense, I shall delineate so,
 By lik'ning spiritual to corporeal forms,
 As may express them best : though, what if earth
 Be but the shadow' of heav'n, and things therein 575
 Each t'other like, more than on earth is thought ?

As yet this world was not, and Chaos wild
 Reign'd where these heav'ns now roll, where earth
 Upon her centre pois'd : when on a day, [now rests
 (For time, though in eternity, apply'd 580
 To motion, measures all things durable
 By present, past, and future) on such day
 As heav'n's great year brings forth, th' empyreal host
 Of angels, by imperial summons call'd,
 Innumerable before th' Almighty's throne 585
 Forthwith, from all the ends of heav'n, appear'd
 Under their hierarchs in orders bright:
 Ten thousand thousand ensigns high advanc'd,
 Standards and gonfalons 'twixt van and rear
 Stream in the air, and for distinction serve 590
 Of hierarchies, of orders, and degrees :
 Or in their glittering tissues bear imblaz'd
 Holy memorials, acts of zeal and love

Recorded eminent. Thus when in orbs
Of circuit inexpressible they stood,
Orb within orb, the Father infinite,
By whom in bliss imbosom'd sat the Son,
Amidst, as from a flaming mount, whose top
Brightness had made invisible, thus spake :
Hear all ye angels, progeny of light,
Thrones, dominations, princedoms, virtues, pow'rs !
Hear my decree, which unrevok'd shall stand :

This day I have begot, whom I declare
My only Son, and on this holy hill
Him have anointed, whom ye now behold
At my right hand ; your head I him appoint ;
And by myself have sworn, to him shall bow
All knees in heav'n, and shall confess him Lord.
Under his great vicegerent reign abide
United as one individual soul,
For ever happy : him who disobeys,
Me disobeys, breaks union, and that day
Cast out from God and blessed vision, falls
Into' utter darknes, deep ingulf'd, his place
Ordain'd without redemption, without end.

So spake th' Omnipotent, and with his words
All seem'd well pleas'd : all seem'd, but were not all.
That day, as other solemn days, they spent
In song, and dance, about the sacred hill ;
Mystical dance, which yonder starry sphere
Of planets, and of fix'd, in all her wheels
Resembles nearest ; mazes intricate,
Eccentric, intervolv'd, yet regular
Then most, when most irregular they seem ;
And in their motions harmony divine
So smooths her charming tones, that God's own ear
Listens delighted. Ev'ning now approach'd,
(For we have also' our ev'ning and our morn,
We ours for change delectable, not need) ;

Forthwith from dance to sweet repast they turn 630
Desirous; all in circles as they stood,
Tables are set, and on a sudden pil'd
With angels food, and rubied nectar flows
In pearl, in diamond, and massy gold;
Fruit of delicious vines, the growth of heav'n! 635
On flow'rs repos'd, and with fresh flow'rets crown'd,
They eat, they drink, and in communion sweet
Quaff immortality and joy, secure
Of surfeit, where full measure only bounds
Excess, before th' all bounteous King, who show'r'd
With copious hand, rejoicing in their joy. 641
Now when ambrosial night, with clouds exhal'd
From that high mount of God, whence light and shade
Spring both, the face of brightest heav'n had chang'd
To grateful twilight, (for night comes not there 645
In darker veil,) and roseate dews dispos'd
All but th' unsleeping eyes of God to rest;
Wide over all the plain, and wider far
Than all this globous earth in plain outspread,
(Such are the courts of God,) th' angelic throng, 650
Dispers'd, in bands and files, their camp extend
By living streams, among the trees of life,
Pavilions numberless, and sudden rear'd,
Celestial tabernacles, where they slept
Fann'd with cool winds; save those who, in their course, 656
Melodious hymns about the sov'reign throne
Alternate all night long. But not so wak'd
Satan: so call him now; his former name
Is heard no more in heav'n; he of the first,
If not the first archangel, great in pow'r, 660
In favour and pre-eminence, yet fraught
With envy' against the Son of God, that day
Honour'd by his great Father, and proclaim'd

Messiah King anointed, could not bear
 Thro' pride that sight, and thought himself impair'd.
 Deep malice thence conceiving, and disdain, 666
 Soon as midnight brought on the dusky hour,
 Friendliest to sleep and silence, he resolv'd
 With all his legions to dislodge, and leave
 Unworshipp'd, unobey'd, the throne supreme, 670
 Contemptuous ; and his next subordinate
 Awak'ning, thus to him in secret spake :

Sleep'st thou, companion dear ! what sleep can close
 Thy eye-lids, and remember'st what decree
 Of yesterday, so late hath pass'd the lips 675
 Of heav'n's Almighty ? Thou to me thy thoughts
 Wast wont, I mine to thee was wont to impart ;
 Both waking we were one ; how then can now
 Thy sleep dissent ? New laws thou seest impos'd ;
 New laws from him who reigns, new minds may raise
 In us who serve, new counsels, to debate 681
 What doubtful may ensue : more in this place
 To utter is not safe. Assemble thou
 Qf all those myriads which we lead the chief ;
 Tell them, that by command, ere yet dim night 685
 Her shadowy cloud withdraws, I am to haste,
 And all who under me their banners wave,
 Homeward, with flying march, where we possess
 The quarters of the north ; there to prepare

L. 664, *Messiah.*] Heb. *Messias* and *Christos*, in Greek, i. e. *the anointed*. Christians believe that Jesus, born in Bethlehem, about A. M. 4000, in the reign of Augustus, is the true Messias or Christ.

L. 689. *The quarters of the north.*] See *Sannazarius de partu Virginis*, III. 40.

Vos, quum omne arderet cœlum servilibus armis,
Arctoumque furor pertenderet impius axem
Scandere, et in gelidos regnum transferre Triones,
Fida manus mecum mansifis.

There are other passages in the same poem, of which Milton has made use. *Jortin.*

Fit entertainment to receive our King, 690
The great Messiah, and his new commands,
Who speedily through all the hierarchies
Intends to pass triumphant, and give laws.

So spake the false archangel, and infus'd
Bad influence into th' unwary breast 695
Of his associate : he together calls,
Or several one by one, the regent pow'rs,
Under him regent ; tells, as he was taught,
That the Most High commanding, now ere night,
Now ere dim night had disincumber'd heav'n, 700
The great hierachal standard was to move ;
Tells the suggested cause, and casts between
Ambiguous words and jealousies, to sound
Or taint integrity : but all obey'd
The wonted signal, and superior voice 705
Of their great potentate ; for great indeed
His name, and high was his degree in heav'n ;
His count'nance, as the morning-star that guides
The starry flock, allur'd them, and with lies
Drew after him the third part of heav'n's host. 710

Mean-while th' Eternal eye, whose sight discerns
Abstrusest thoughts, from forth his holy mount,
And from within the golden lamps that burn
Nightly before him, saw, without their light,
Rebellion rising ; saw in whom, how spread 715
Among the sons of Morn, what multitudes
Were banded to oppose his high decree ;
And smiling, to his only Son thus said :

Some have thought that Milton intended, but I dare say he was above intending here any reflection upon Scotland, though, being an Independent, he had no great affection for the Scots Presbyterians. He had the authority, we see, of Sannazarus for fixing Satan's rebellion in *the quarters of the north* ; and he had much better authority, the same that Sannazarus had, that of the prophet, whose words, though applied to the king of Babylon, yet allude to this rebellion of Satan. See Isaiah xiv. 12, 13.

Son ! Thou in whom my glory I behold
In full resplendence, heir of all my might ! 720
Nearly it now concerns us to be sure
Of our omnipotence ; and with what arms
We mean to hold what anciently we claim
Of deity or empire : such a foe
Is rising, who intends to' erect his throne 725
Equal to ours, throughout the spacious north ;
Nor so content, hath in his thought to try
In battle, what our pow'r is, or our right.
Let us advise, and to this hazard draw
With speed what force is left, and all employ 730
In our defence ; lest unawares we lose
This our high place, our sanctuary, our hill.

To whom the Son, with calm aspect, and clear,
Light'ning divine, ineffable, serene,
Made answer : Mighty Father ! thou thy foes 735
Justly hast in derision, and secure
Laugh'ft at their vain designs, and tumults vain :
Matter to me of glory ! whom their hate
Illustrates, when they see all regal pow'r
Giv'n me to quell their pride ; and in event 740
Know whether I be dext'rous to subdue
Thy rebels, or be found the worst in heav'n.

So spake the Son : but Satan, with his pow'rs,
Far was advanc'd on winged speed ; an host 745
Innumerable as the stars of night,
Or stars of morning, dew-drops, which the sun
Impearls on every leaf and every flow'r.
Regions they pass'd, the mighty regencies
Of Seraphim, and Potentates, and Thrones,
In their triple degrees : regions, to which 750
All thy dominion, Adam, is no more,
Than what this garden is to all the earth,
And all the sea, from one entire globe.

Stretch'd into longitude ; which having pass'd,
At length into the limits of the north 735
They came ; and Satan to his royal seat,
High on a hill, far blazing, as a mount
Rais'd on a mount, with pyramids and tow'rs
From diamond quarries hewn, and rocks of gold ;
The palace of great Lucifer, (so call 760
That structure in the dialect of men
Interpreted,) which not long after, he,
Affecting all equality with God,
In imitation of that mount whereon
Messiah was declar'd in sight of heav'n, 765
The mountain of the congregation call'd :
For thither he assembled all his train,
Pretending so commanded, to consult
About the great reception of their King,
Thither to come ; and with calumnious art 770
Of counterfeited truth thus held their ears :
Thrones, dominations, princedoms, virtues, pow'rs,
If these magnific titles yet remain
Not merely titular ! since by decree
Another now hath to himself ingross'd 775
All pow'r, and us eclips'd under the name
Of King anointed ; for whom all this haste
Of midnight-march and hurried meeting here,
This only to consult, how we may best,
With what may be devis'd of honours new, 780
Receive him, coming to receive from us
Knee-tribute yet unpaid : prostration vile !
Too much to one ! but double, how endur'd !
To one and to his image now proclaim'd ?
But what if better counsels might erect 785
Our minds, and teach us to cast off this yoke ?

L. 760. *Lucifer.*] Fr. Ital. Lat. i. e. a bearer of light. The first name of this archangel before his fall; because of his most excellent light and glory.

Will ye submit your necks, and chuse to bend
 The supple knee? Ye will not, if I trust
 To know ye right; or if ye know yourselves
 Natives and sons of heav'n, possess'd before 790
 By none; and if not equal all, yet free,
 Equally free; for orders and degrees
 Jar not with liberty, but well consist.
 Who can in reason then, or right, assume
 Monarchy over such as live by right 795
 His equals, if in pow'r and splendor less,
 In freedom equal? or can introduce
 Law and edict on us, who without law
 Err not? much less for this to be our Lord,
 And look for adoration, to th' abuse 800
 Of those imperial titles, which assert
 Our being ordain'd to govern, not to serve!

Thus far his bold discourse without control
 Had audience; when among the Seraphim
 Abdiel, than whom none with more zeal ador'd 805
 The Deity, and divine commands obey'd,
 Stood up, and in a flame of zeal severe,
 The current of his fury thus oppos'd:

O argument blasphemous, false and proud!
 Words which no ear ever to hear in heav'n 810
 Expected, least of all from thee, ingrate,
 In place thyself so high above thy peers.
 Canst thou with impious obliquy condemn
 The just decree of God, pronounce'd and sworn,
 That to his only Son, by right endu'd 815
 With regal sceptre, every soul in heav'n
 Shall bend the knee, and in that honour due
 Confess him rightful King? Unjust, thou say'st,
 Flatly unjust, to bind with laws the free,

I.. 805. *Abdiel.*] Heb. i.e. *the servant of God*; the same as Obadiah.

And equal over equals to let reign 820
 One over all with unsucceeded power.
 Shalt thou give law to God, shalt thou dispute
 With him the points of liberty, who made
 Thee what thou art, and form'd the pow'rs of heav'n
 Such as he pleas'd; and circumscrib'd their being?
 Yet, by experience taught, we know how good, 826
 And of our good and of our dignity
 How provident he is; how far from thought
 To make us less; bent rather to exalt
 Our happy state, under one head more near 830
 United. • But to grant it thee unjust,
 That equal over equals monarch reign:
 Thyself, though great and glorious, dost thou count,
 Or all angelic nature join'd in one,
 Equal to him, begotten Son? by whom, 835
 As by his Word, the mighty Father made
 All things, ev'n thee, and all the spi'rits of heav'n
 By him created in their bright degrees;
 Crown'd them with glory', and to their glory nam'd
 Thrones, dominations, princedoms, virtues, pow'rs,
 Essential pow'rs! nor by his reign obscur'd, 841
 But more illustrious made; since he the head
 One of our number thus reduc'd becomes;
 His laws our laws; all honour to him done
 Returns our own. Cease then this impious rage,
 And tempt not these; but hasten to appease 846
 Th' incensed Father, and th' incensed Son,
 While pardon may be found in time besought.
 So spake the fervent angel; but his zeal
 None seconded, as out of season judg'd, 850
 Or singular and rash: whereat rejoic'd
 Th' apostate, and more haughty thus reply'd:
 That we were form'd then say'it thou? and the work
 Of secondary hands, by task transferr'd
 From Father to his Son? Strange point and new! 855

Doctrine which we would know whence learn'd : who saw
 When this creation was ? Remember'st thou
 Thy making, while the Maker gave thee being ?
 We know no time when we were not as now ;
 Know none before us ; self-begot, self-rais'd 860
 By our own quick'ning pow'r, when fatal course
 Had circled his full orb, the birth mature
 Of this our native heav'n, ethereal sons.
 Our puissance is our own ; our own right hand
 Shall teach us highest deeds, by proof to try 865
 Who is our equal : then thou shalt behold
 Whether by supplication we intend

L. 861.—*when fatal course, &c.]* We may observe that our author makes Satan a sort of fatalist. We angels (says he) were *self-begot, self-raised by our own quickening power, when the course of fate had completed its full round and period;* then we were *the birth mature,* the production in due season, of *this our native heaven.* No compliment to fatalism to put it into the mouth of the devil.

Newton.

L. 864. *Our puissance is our own.]* It has been wondered that Milton should constantly pronounce this word, and *puissant* the adjective, with two syllables, when they would be more sonorous with three; but in this he conforms to the practice and example of the best writers. So Fairfax in his Tasso, cant. 18. stan. 55.

And 'gainst the northern gate my *puissance* bend,
 and cant. 19. stan. 72.

Of this your terrible and *puissant* knight.

Though Spenser, I find, makes them sometimes three, as well as sometimes two syllables. As Shakespear does likewise, 2 Hen. IV. act I.

Upon the pow'r and *puissance* of the king,
 and a little afterwards,

And come against us in full *puissance*.

In the former line *puissance* is used as two syllables, and in the latter as three. It was certainly better in Milton to make it all the one, or all the other.

Address, and to begirt th' almighty throne
Beseeching or besieging. This report,
These tidings carry to th' anointed King ; 870
And fly, ere evil intercept thy flight !

He said, and, as the sound of waters deep,
Hoarse murmur echo'd to his words applause
Through the infinite host ; nor less for that
The flaming Seraph fearless, though alone 875
Incompas'd round with foes, thus answer'd bold :

O alienate from God, O spi'rit accurs'd,
Forsaken of all good ; I see thy fall
Determin'd, and thy hapless crew involv'd
In this perfidious fraud, contagion spread 880

Both of thy crime and punishment : henceforth
No more be troubled how to quit the yoke
Of God's Messiah ; those indulgent laws
Will not be now vouchsaf'd ; other decrees 885

Against thee are gone forth without recall :
That golden sceptre, which thou didst reject,
Is now an iron rod to bruise and break
Thy disobedience. Well thou didst advise :
Yet not for thy advice, or threats, I fly 890
These wicked tents devoted ; lest the wrath
Impendent, raging into sudden flame
Distinguish not ; for soon expect to feel
His thunder on thy head, devouring fire !

Then, who created thee lamenting learn,
When who can uncreate thee thou shalt know. 895

So spake the seraph Abdiel, faithful found
Among the faithless, faithful only he :
Among innumerable false, unmov'd,
Unshaken, unseduc'd, unterrify'd,
His loyalty he kept, his love, his zeal. 900
Nor number, nor example, with him wrought

To swerve from truth, or change his constant mind
Though single. From amidst them forth he pass'd,
Long way through hostile scorn ; which he sustain'd
Superior, nor of violence fear'd ought ; 905
And with retorted scorn his back he turn'd
On those proud tow'rs to swift destruction doom'd.

End of Book FIFTH.

V.
05

PARADISE LOST.

BOOK THE SIXTH.

R 2

The A R G U M E N T of Book VI.

R A P H A E L continues to relate how Michael and Gabriel were sent forth to batle against Satan and his angels. The first fight described: Satan and his povers retire under night: he calls a council, invents devilish engines, which in the second day's fight put Michael and his angels to some disorder; but they at length pulling up mountains, overwhelmed both the force and machines of Satan: yet the tumult not so ending, God on the third day sends Messiah his Son, for whom he had reserved the glory of that victory: he, in the power of his Father, coming to the place, and causing all his legions to stand still on either side, with his chariot and thunder driving into the midst of his enemies, pursues them, unable to resist, towards the wall of heaven; which opening, they leap down with horror and confusion into the place of punishment prepared for them in the deep: Messiah returns with triumph to his Father.

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B.VI.



PARADISE LOST.

BOOK VI.

ALL night the dreadless angel, unpursu'd,
Through heav'n's wide champain held his way ;
till morn,
Wak'd by the circling hours, with rosy hand
Unbarr'd the gates of light. There is a cave
Within the mount of God, fast by his throne, 5
Where light and darknes, in perpetual round,
Lodge and dislodge by turns ; which makes through heavn
Grateful vicissitude, like day and night :
Light issues forth, and at the other door
Obsequious darkness enters, till her hour 10
To veil the heav'n ; though darknes there might well
Seem twilight here : and now went forth the morn,
Such as in highest heav'n, array'd in gold :
Empyreal ; from before her vanish'd night,
Shot through with orient beams ; when all the plain 15
Cover'd with thick imbattled squadrons bright,
Chariots and flaming arms, and fiery steeds,
Reflecting blaze on blaze, first met his view.
War he perceiv'd, war in procinct ; and found
Already known what he for news had thought. 20
To have reported : gladly then he mix'd
Among those friendly pow'rs, who him receiv'd

L. 19.—*war in procinct.*] As if you should say, ready girded, in allusion to the ancients, who just before the battle used to gird their garments close to them, which on other occasions they wore very loose. See *Festus*. *Richardson.*

With joy and acclamations loud, that one,
 That of so many myriads fall'n, yet one
 Return'd not lost. On to the sacred hill
 They led him high applauded, and present
 Before the seat supreme ; from whence a voice,
 From mid' a golden cloud, thus mild was heard :

Servant of God, well done ! well hast thou fought
 The better fight, who single hast maintain'd 30
 Against revolted multitudes the cause
 Of truth, in word mightier than they in arms ;
 And for the testimony of truth hast borne
 Universal reproach ; far worse to bear
 Than violence : for this was all thy care, 35
 To stand approv'd in sight of God, though worlds
 Judg'd thee perverse. The easier conquest now
 Remains thee, aided by this host of friends,
 Back on thy foes more glorious to return,
 Than scorn'd thou didst depart ; and to subdue 40
 By force, who reason for their law refuse,
 Right reason for their law ; and for their King
 Messiah, who by right of merit reigns.
 Go, Michael ! of celestial armies prince ;
 And thou in military prowess next, 45
 Gabriel ! lead forth to battle these my sons
 Invincible ; lead forth my armed saints,
 By thousands and by millions, rang'd for fight ;
 Equal in number to that godless crew,
 Rebellious : them with fire and hostile arms 50
 Fearless assault ; and to the brow of heav'n
 Pursuing, drive them out from God and bliss,
 Into their place of punishment, the gulf
 Of Tartarus ; which ready opens wide
 His fiery chaos to receive their fall. 55

So spake the sov'reign voice, and clouds began
 To darken all the hill, and smoke to roll
 In dusky wreaths reluctant flames ; the sign

Of wrath awak'd ! nor with less dread the loud
Ethereal trumpet from on high 'gan blow : 60
At which command, the powers militant,
That stood for heav'n, in mighty quadrate join'd
Of union irresistible, mov'd on
In silence their bright legions, to the sound
Of instrumental harmony, that breath'd 65
Heroic ardour to advent'rous deeds,
Under their god-like leaders, in the cause
Of God and his Messiah. On they move
Indissolubly firm ; nor obvious hill,
Nor strait'ning vale, nor wood, nor stream divides 70
Their perfect ranks ; for high above the ground
Their march was, and the passive air up-bore
Their nimble tread : as when the total kind
Of birds, in orderly array on wing,
Came summon'd over Eden, to receive 75
Their names of thee ; so, over many a tract
Of heav'n they march'd, and many a province wide,
Tenfold the length of this terrene. At last,
Far in th' horizon to the north appear'd
From skirt to skirt a fiery region, stretch'd 80
In battailous aspect, and nearer view
Bristled with upright beams innumerable
Of rigid spears, and helmets throng'd, and shields
Various, with boastful argument portray'd,
The banded pow'rs of Satan hastening on 85
With furious expedition ; for they ween'd
That self-same day, by fight, or by surprise,
To win the mount of God, and on his throne
To set the envier of his state, the proud
Aspirer ; but their thoughts prov'd fond and vain 90
In the mid-way. Though strange to us it seem'd
At first, that angel should with angel war,
And in fierce hostling meet, who wont to meet

So oft in festivals of joy and love
 Unanimous, as sons of one great Sire,
 Hymning th' eternal Father : but the shout
 Of battle now began, and rushing sound
 Of onset ended soon each milder thought.
 High in the midst, exalted as a god,
 Th' apostate in his sun-bright chariot sat,
 Idol of majesty divine ! inclos'd
 With flaming cherubim, and golden shields :
 Then, lighted from his gorgeous throne ; for now
 'Twixt host and host but narrow space was left,
 A dreadful interval ! and front to front
 Presented stood in terrible array
 Of hideous length : before the cloudy van,
 On the rough edge of battle ere it join'd,
 Satan, with vast and haughty strides advanc'd
 Came tow'ring, arm'd in adamant and gold :
 Abdiel that fight endur'd not, where he stood
 Among the mightiest, bent on highest deeds ;
 And thus his own undaunted heart explores :

O Heav'n ! that such resemblance of the Highest
 Should yet remain, where faith and realty
 Remain not : wherefore should not strength and might
 There fail where virtue fails, or weakest prove
 Where boldest, though to fight unconquerable ?
 His puissance, trusting in the Almighty's aid,
 I mean to try ; whose reason I have try'd,
 Unsound and false : nor is it ought but just,
 That he who in debate of truth hath won,
 Should win in arms, in both disputes alike
 Victor : though brutish that contest, and foul,
 When reason hath to deal with force ; yet so
 Most reason is that reason overcome.

So pondering, and from his armed peers
 Forth stepping opposite, half-way he met
 His daring foe, at this prevention more

I.

Book VI. PARADISE LOST. 185

Incens'd, and thus securely him defy'd : 130

Proud, art thou met ? thy hope was to have reach'd
The height of thy aspiring unoppos'd,
The throne of God unguarded, and his side
Abandon'd at the terror of thy power

Or potent tongue : fool ! not to think how vain 135

Against th' Omnipotent to rise in arms ;
Who out of smallest things, could, without end,
Have rais'd incessant armies to defeat

Thy folly ; or with solitary hand,
Reaching beyond all limit, at one blow, 140

Unaided, could have finish'd thee, and whelm'd
Thy legions under darkness : but thou seeft
All are not of thy train ; there be who faith

Prefer, and piety to God, though then
To thee not visible, when I alone 145

Seem'd in thy world erroneous to dissent
From all : my sect thou seeft ; now learn too late
How few sometimes may know, when thousands err.

Whom the grand foe, with scornful eye askance,
Thus answer'd : Ill for thee, but in wish'd hour 150

Of my revenge, first sought for thou return'st
From flight, seditious angel ! to receive
Thy merited reward, the first assay

Of this right hand pruvok'd, since first that tongue,
Inspir'd with contradiction, durst oppose 155

A third part of the gods, in synod met
Their deities to assert ; who, while they feel
Vigour divine within them, can allow
Omnipotence to none. But well thou com'st
Before thy fellows, ambitious to win 160

From me some plume ; that thy success may show
Destruction to the rest : this pause between,
(Unanswer'd left thou boast) to let thee know ;
At first I thought that liberty and heav'n

To heav'ly souls had been all one ; but now 165
 I see that most through sloth had rather serve,
 Minist'ring spi'rits, train'd up in feast and song ;
 Such hast thou arm'd, the minstrelsy of heav'n,
 Servility with freedom to contend,
 As both their deeds compar'd this day shall prove. 170

To whom in brief thus Abdiel stern reply'd :
 Apostate ! still thou err'st, nor end wilt find
 Of erring, from the path of truth remote :
 Unjustly thou deprav'st it with the name
 Of Servitude, to serve whom God ordains, 175
 Or Nature ; God and Nature bid the same,
 When he who rules is worthiest, and excels
 Them whom he governs. This is servitude,
 To serve th' unwise, or him who hath rebell'd
 Against his worthier, as thine now serve thee, 180
 Thyself not free, but to thyself in thrall'd ;
 Yet lewdly dar'st our minist'ring upbraid.
 Reign thou in hell, thy kingdom ; let me serve
 In heav'n God ever bless'd, and his divine
 Behests obey, worthiest to be obey'd ! 185
 Yet chains in hell, not realms, expect : mean-while
 From me return'd, as erst thou saidst, from flight,
 This greeting on thy impious crest receive.

So say'ing, a noble stroke he lifted high,
 Which hung not, but so swift with tempest fell 190
 On the proud crest of Satan, that no fight,
 Nor motion of swift thought, less could his shield,
 Such ruin intercept : ten paces huge.
 He back recoil'd ; the tenth on bended knee
 His massy spear upstay'd : as if on earth 195
 Winds under ground, or waters, forcing way
 Side-long had push'd a mountain from his seat,
 Half-funk with all his pines. Amazement seiz'd
 The rebel thrones, but greater rage, to see
 Thus foil'd their mightiest : ours joy fill'd, and shout,

- Prefage of victory, and fierce desire
Of battle : whereat Michael bid sound
Th' archangel trumpet : through the vast of heav'n,
It sounded, and the faithful armies rung
Hosanna to the High'est : nor stood at gaze
The adverse legions, nor less hideous join'd
The horrid shock. Now storming fury rose,
And clamour such as heard in heav'n till now
Was never ; arms on armour clashing bray'd
Horrible discord, and the madding wheels
Of brazen chariots rag'd : dire was the noise
Of conflict ! over head the dismal hiss
Of fiery darts in flaming vollies flew ;
And flying, vaulted either host with fire.
So, under fiery cope together rush'd
Both battles main, with ruinous assault
And inextinguishable rage ! all heav'n
Resounded ; and had earth been then, all earth
Had to her centre shook. What wonder ? when
Millions of fierce encount'ring angels fought
On either side, the least of whom could wield
These elements, and arm him with the force
Of all their regions : how much more of pow'r
Army' against army numberless to raise
Dreadful combustion warring, and disturb,
Though not destroy, their happy native seat !
Had not th' eternal King omnipotent,
From his strong hold of heav'n, high over-rul'd
And limited their might ; though number'd such,
As each divided legion might have seem'd
A numerous host ; in strength, each armed hand

L. 210.—*and the madding wheels.*] What strong and daring figures are here! every thing is alive and animated. The very chariot wheels are mad and *raging*. And how rough and jarring are the verses, and how admirably do they *bray the horrible discord* they would describe! Newton.

A legion, led in fight, yet leader seem'd
 Each warrior single as in chief, expert
 When to advance, or stand, or turn the sway
 Of battle, open when, and when to close 235
 The ridges of grim war : no thought of flight,
 None of retreat, no unbecoming deed
 That argu'd fear ; each on himself rely'd,
 As only in his arm the moment lay
 Of victory. Deeds of eternal fame 240
 Were done, but infinite ; for wide was spread
 That war, and various : sometimes on firm ground,
 A standing fight ; then, foaring on main wing,
 Tormented all the air ; all air seem'd then
 Conflicting fire. Long time in even scale 245
 The battle hung ; till Satan, who that day
 Prodigious pow'r had shown, and met in arms
 No equal, ranging through the dire attack
 Of fighting Seraphim confus'd, at length 249
 Saw where the sword of Michael smote, and fell'd
 Squadrons at once ; with huge two-handed sway
 Brandish'd aloft, the horrid edge came down
 Wide wasting ! such destruction to withstand
 He hasted, and oppos'd the rocky orb
 Of tenfold adamant, his ample shield, 253
 A vast circumference ! At his approach
 The great archangel from his warlike toil
 Surceas'd ; and glad, as hoping here to end
 Intestine war in heav'n, th' arch-foe subdu'd
 Or captive dragg'd in chains, with hostile frown, 260
 And visage all inflam'd, first thus began :
 Author of ev'il ! unknown till thy revolt,
 Unnam'd in heav'n, now plenteous, as thou seest
 These acts of hateful strife ; hateful to all,
 Though heaviest by just measure on thyself 265
 And thy adherents : how hast thou disturb'd

Heav'n's blessed peace, and into nature brought
Misery, uncreated till the crime
Of thy rebellion? how hast thou instill'd
Thy malice into thousands, once upright 270
And faithful, now prov'd false? But think not here
To trouble holy rest: heav'n casts thee out
From all her confines. Heav'n, the seat of bliss,
Brooks not the works of violence and war.
Hence then! and evil go with thee along, 275
Thy offspring, to the place of evil, hell,
Thou and thy wicked crew! there mingle broils,
Ere this avenging sword begin thy doom,
Or some more sudden vengeance, wing'd from God,
Precipitate thee with augmented pain. 280

So spake the prince of angels; to whom thus
The adversary: Nor think thou with wind
Of airy threats to awe, whom yet with deeds
Thou canst not. Hast thou turn'd the least of these
To flight? or if to fall, but that they rise 285
Unvanquish'd, easier to transact with me
That thou shouldst hope, imperious! and with threats
To chase me hence? Err not, that so shall end
The strife which thou call'st evil, but we style
The strife of glory; which we mean to win, 290
Or turn this heav'n itself into the hell
Thou fablest; here, however, to dwell free,
If not to reign: mean-while, thy utmost force,
And join him nam'd Almighty to thy aid,
I fly not; but have sought thee far and nigh. 295

They ended parle, and both address'd for fight
Unspeakable; for who, though with the tongue
Of angels, can relate, or to what things
Likèn on earth conspicuous, that may lift
Human imagination to such height 300
Of godlike pow'r? for likest gods they seem'd,
Stood they or mov'd, in stature, motion, arms,

Fit to decide the empire of great heav'n.

Now wav'd their fiery swords, and in the air

Made horrid circles ; two broad suns their shields

Blaz'd opposite, while Expectation stood

305

In horror : from each hand with speed retir'd,

Where erst was thickest fight, th' angelic throng,

And left large field, unsafe within the wind

Of such commotion : such as, to set forth

310

Great things by small, if nature's concord broke,

Among the constellations war were sprung,

Two planets, rushing from aspect malign

Of fiercest opposition, in mid sky,

314

Should combat, and their jarring spheres confound.

Together both, with next to' Almighty arm

Uplifted imminent, one stroke they aim'd

That might determine, and not need repeat,

As not of pow'r, at once ; nor odds appear'd

In might, or swift prevention : but the sword

320

Of Michael, from the armoury of God

Was giv'n him temper'd so, that neither keen

Nor solid might resist that edge : it met

The sword of Satan, with steep force to smite

Descending, and in half cut sheer ; nor staid,

325

But with swift wheel reverse, deep-entering, shar'd

All his right side : then Satan first knew pain,

And writh'd him to and fro convolv'd ; so sore

The griding sword with discontinuous wound

Pass'd thro' him ! But th' ethereal substance clos'd,

Not long divisible ; and from the gash

331

A stream of necta'rous humour issuing flow'd

Sanguine, such as celestial spirits may bleed,

And all his armour stain'd, erewhile so bright.

Forthwith on all sides to his aid was run

335

By angels many and strong, who interpos'd

Defence ; while others bore him on their shields

Back to his chariot ; where it stood retir'd

From off the files of war : there they him laid
 Gnashing for anguish, and despite, and shame, 340
 To find himself not matchless, and his pride
 Humbled by such rebuke, so far beneath
 His confidence to equal God in pow'r.
 Yet soon he heal'd ; for, spirits that live throughout
 Vital in every part, not, as frail man, 345
 In intrails, heart or head, liver or reins,
 Cannot but by annihilating die ;
 Nor in their liquid texture mortal wound
 Receive, no more than can the fluid air :
 All heart they live, all head, all eye, all ear, 350
 All intellect, all sense ; and as they please,
 They limb themselves, and colour, shape, or size
 Assume, as likes them best, condense or rare.
 Mean-while in other parts like deeds deserv'd
 Memorial, where the might of Gabriel fought, 355
 And with fierce ensigns pierc'd the deep array
 Of Moloch, furious king ! who him defy'd,
 And at his chariot-wheels to drag him bound
 Threaten'd, nor from the Holy One of heav'n
 Refrain'd his tongue blasphemous : but anon 360
 Down cloven to the waist, with shatter'd arms,
 And uncouth pain, fled bellowing. On each wing
 Uriel, and Raphael, his vaunting foe
 Though huge, and in a rock of diamond arm'd,
 Vanquish'd Adramelech, and Asmodai, 365.

L. 344.—*for spirits that live throughout, &c.]* Our author's reason for Satan's healing so soon, is better than Homer's upon a like occasion : and we see here Milton's notions of angels. They are vital in every part, and can receive no mortal wound, and cannot die but by annihilation. They are all eye, all ear, all sense and understanding ; and can assume what kind of bodies they please. And these notions, if not true in divinity, yet certainly are very fine in poetry ; but most of them are not disagreeable to those hints which are left us of these spiritual beings in scripture.

Newton.

L. 365. *Adramelech,*] Heb. i. e. a magnificent king. A god of Sepharvaim and Assyrian countries, 2 Kings xvii. 31.

Two potent thrones ! that to be less than gods
 Disdain'd ; but meaner thoughts learn'd in their flight,
 Mangled with ghastly wounds through plate and mail.
 Nor flood unmindful Abdiel to annoy
 The atheist crew ; but with redoubled blow 370
 Ariel and Arioach, and the violence
 Of Ramiel scorch'd and blasted, overthrew.

I might relate of thousands, and their names
 Eternize here on earth ; but those elect
 Angels, contented with their fame in heav'n, 375
 Seek not the praise of men : the other sort,
 In might though wondrous, and in acts of war,
 Nor of renown less eager, yet by doom
 Cancel'd from heav'n and sacred memory,
 Nameless in dark oblivion let them dwell. 380
 For strength from truth divided, and from just,
 Illaudable, naught merits but dispraise
 And ignominy ; yet to glory aspires,
 Vain-glorious, and through infamy seeks fame :
 Therefore eternal silence be their doom ! 385

And now, their mightiest quell'd, the battle swerv'd,
 With many an inroad gor'd, deformed rout
 Enter'd, and foul disorder : all the ground
 With shiver'd armour strown, and on a heap
 Chariot, and charioteer, lay over-turn'd,
 And fiery foaming steeds : what stood, recoil'd 390
 O'er-wearied, through the faint Satanic host
 Defensive scarce, or with pale fear surpriz'd ;
 Then first with fear surpriz'd, and sense of pain,
 Fled ignominious, to such evil brought
 By sin of disobedience, till that hour 495
 Not liable to fear, or flight, or pain.
 Far otherwise th' inviolable saints,
 In cubic phalanx firm, advanc'd entire,
 Invulnerable, impenetrably arm'd : 400

Such high advantages their innocence
 Gave them above their foes, not to have sinn'd,
 Not to have disobey'd! In fight they stood.
 Unwearied, unobnoxious to be pain'd 404
 By wound, though from their place by violence mov'd.

Now night her course began, and over heav'n
 Inducing darkness, grateful truce impos'd,
 And silence, on the odious din of war.
 Under her cloudy covert both retir'd,
 Victor, and vanquish'd. On the foughten field, 410
 Michael, and his angels, prevalent
 Encamping, plac'd in guard their watches round,
 Cherubic waving fires: on th' other part,
 Satan, with his rebellious, disappear'd,
 Far in the dark dislodg'd; and void of rest, 415
 His potentates to council call'd by night;
 And in the midst thus undismay'd began:

O now in danger try'd, now known in arms
 Not to be overpow'r'd, companions dear!
 Found worthy not of liberty alone, 420
 Too mean pretence! but, what we more affect,
 Honour, dominion, glory, and renown;
 Who have sustain'd one day in doubtful fight,
 (And if one day, why not eternal days?),
 What heav'n's Lord had pow'rfullest to send 425
 Against us from about his throne, and judg'd
 Sufficient to subdue us to his will,
 But proves not so: then fallible, it seems,

L. 418. *O now in danger try'd, &c.]* This speech of Satan is very artful. He flatters their pride and vanity, and avails himself of the only comfort that could be drawn from this day's engagement (though it was a false comfort) that God was neither so powerful nor wise as he was taken to be. He was forced to acknowledge that they had suffered some loss and pain; but endeavours to lessen it as much as he can, and attributes it not to the true cause, but to their want of better arms and armour, which he therefore proposes that they should provide themselves withal, to defend themselves and annoy their enemies. *Newton.*

Of future we may deem him, though till now
 Omnipotent thought. True is, less firmly arm'd,
 Some disadvantage we endur'd, and pain, 431
 'Till now not known; but known, as soon contemn'd;
 Since now we find this our empyreal form
 Incapable of mortal injury,
 Imperishable; and though pierc'd with wound, 435
 Soon closing, and by native vigour heal'd.
 Of evil then so small, as easy think
 'The remedy: perhaps more valid arms,
 Weapons more violent, when next we meet,
 May serve to better us, and worse our foes, 440
 Or equal what between us made the odds,
 In nature none: if other hidden cause
 Left them superior, while we can preserve
 Unhurt our minds, and understanding sound,
 Due search and consultation will disclose. 445

He sat: and in th' assembly next upstoo'd
 Nisroch, of principalities the prime;
 As one he stood escap'd from cruel fight,
 Sore toil'd, his riven arms to havock hewn,
 And, cloudy in aspect, thus answ'ring spake: 450

Deliverer from new lords! leader to free
 Enjoyment of our right as gods! yet hard
 For gods, and too unequal work we find,
 Against unequal arms to fight in pain,
 Against unpayn'd, impassive; from which evil 455
 Ruin must needs ensue; for what avails
 Valour or strength, though matchless, quell'd with pain
 Which all subdues, and makes remiss the hands
 Of mightiest? Sense of pleasure we may well
 Spare out of life, perhaps, and not repine; 460
 But live content, which is the calmest life:

L. 447. *Nisroch.*¹ or *Nisroc*, Heb. i. e. *a young eagle*. A god of the Assyrians, worshipped at Nineve, by Sinnacherib, 2 Kings xix. 37.

But pain is perfect misery, the worst
Of evils ; and excessive, overturns
All patience. He who therefore can invent
With what more forcible we may offend 465
Our yet unwounded enemies, or arm
Ourselves with like defence, to me deserves
No less than for deliverance what we owe..

Whereto with look compos'd, Satan reply'd :
Not uninvented that, which thou aright 470
Believ'st so main to our success, I bring.
Which of us who beholds the bright surface
Of this ethereous mold whereon we stand,
This continent of spacious heav'n, adorn'd
With plant, fruit, flow'r ambrosial, gems and gold; 475
Whose eye so superficially surveys
These things, as not to mind from whence they grow.
Deep under ground, materials dark and crude,
Of spiritous and fiery spume, till touch'd
With heav'n's ray, and temper'd, they shoot forth 480
So beauteous, op'ning to the ambient light :
These, in their dark nativity the deep
Shall yield us, pregnant with infernal flame ;
Which into hollow engines, long and round,
Thick-ramm'd, at th' other bore with touch of fire 485
Dilated, and infuriate, shall send forth
From far, with thund'ring noise, among our foes
Such implements of mischief, as shall dash
To pieces, and o'erwhelm whatever stands
Adverse ; that they shall fear we have disarm'd 490

L. 484. *Which into hollow, &c.]* Which, that is the materials, l. 478. These, l. 482. the deep shall yield, which into hollow engines rammed, with touch of fire shall send forth, &c. Hollow engines, great guns ; the first invention whereof is very properly ascribed to the author of all evil. And Ariosto has described them in the same manner in his Orlando Furioso, cant. 9. stan. 28. or 24. of Harrington's translation ; and attributes the invention to the devil.

The Thund'rer of his only dreaded bolt.
 Nor long shall be our labour ; yet ere dawn,
 Effect shall end our wish. Mean-while, revive ;
 Abandon fear ; to strength, and counsel join'd,
 Think nothing hard, much less to be despair'd. 495

He ended, and his words their drooping clear
 Enlighten'd, and their languish'd hope reviv'd.
 Th' invention all admir'd, and each, how he
 To be th' inventor mis'd ; so easy' it seem'd
 Once found, which yet unfound most would have thought
 Impossible. Yet haply of thy race 501
 In future days, if malice should abound,
 Some one intent on mischief, or inspir'd
 With dev'lisch machination, might devise
 Like instrument, to plague the sons of men 505
 For sin, on war and mutual slaughter bent.
 Forthwith from council to the work they flew ;
 None arguing stood : innumerable hands
 Were ready ; in a moment up they turn'd
 Wide the celestial soil ; and saw beneath 510
 Th' originals of nature in their crude
 Conception ; sulphurous and nitrous foam
 They found, they mingled, and with subtle art,
 Concocted and adjust'd they reduc'd
 To blackest grain, and into store convey'd. 515
 Part, hidden veins digg'd up (nor hath this earth
 Intrails unlike) of mineral and stone ;
 Whereof to found their engines and their balls
 Of missive ruin ; part, incentive reed
 Provide, pernicious with one touch to fire. 520
 So all ere day-spring, under conscious night,
 Secret they finish'd, and in order set,
 With silent circumspection, unespy'd.
 Now when fair morn orient in heav'n appear'd,
 Up rose the victor angels, and to arms. 525

The matin trumpet sung : in arms they stood
Of golden panoply, resplendent host !
Soon banded ; others from the dawning hills
Look'd round, and scouts each coast light-armed scour,
Each quarter, to descry the distant foe, 530
Where lodg'd, or whither fled, or if for fight,
In motion or in halt : him soon they met
Under spread ensigns moving nigh, in slow
But firm battalion ; back with speediest fail
Zophiel, of Cherubim the swiftest wing, 535
Came fly'ing, and in mid-air aloud thus cry'd :

Arm, warriors, arm for fight ! the foe at hand,
Whom fled we thought, will save us long pursuit
This day ; fear not his flight ; so thick a cloud
He comes, and settled in his face I see 540
Sad resolution, and secure. Let each
His adamantine coat gird well, and each
Fit well his helm, gripe fast his orbid shield,
Borne ev'n, or high ; for this day will pour down,
If I conjecture ought, no drizzling show'r, 545
But rattling storm of arrows barb'd with fire.

So warn'd he them, aware themselves ; and soon
In order, quit of all impediment,
Instant, without disturb, they took alarm ;
And onward move imbattled : when behold ! 550
Not distant far with heavy pace the foe
Approaching gross and huge ; in hollow cube
Training his devilish enginery, impal'd
On every side with shadowing squadrons deep,
To hide the fraud. At interview both stood 555
A while ; but suddenly at head appear'd
Satan, and thus was heard commanding loud :
Vanguard ! to right and left the front unfold ;
That all may see, who hate us, how we seek

L. 535. Zophiel.] Heb. i. e. the spy, or watch of God.

Peace and composure ; and with open breast 560
 Stand ready to receive them, if they like
 Our overture, and turn not back perverse :
 But that I doubt : however, witness heaven !
 Heav'n, witness thou anon ! while we discharge
 Freely our part : ye who appointed stand, 565
 Do as you have in charge, and briefly touch
 What we propound ; and loud, that all may hear.
 So scoffing in ambiguous words, he scarce
 Had ended ; when to right and left the front
 Divided, and to either flank retir'd : 570
 Which to our eyes discover'd, new, and strange !
 A triple mounted row of pillars, laid
 On wheels (for like to pillars most they seem'd,
 Or hollow'd bodies made of oak or fir,
 With branches lopt in wood or mountain fell'd) 575
 Brass, iron, stony mold ; had not their mouths
 With hideous orifice gap'd on us wide,
 Portending hollow truce : at each behind
 A Seraph stood, and in his hand a reed
 Stood waving tipt with fire ; while we suspense, 580
 Collected stood within our thoughts amus'd :
 Not long ! for sudden all at once their reeds
 Put forth, and to a narrow vent apply'd
 With nicest touch. Immediate in a flame,
 But soon obscur'd with smoke, all heav'n appear'd, 585
 From those deep-throated engines belch'd, whose roar
 Imbowel'd with outrageous noise the air,
 And all her intrails tore ; disgorging foul
 Their devilish glut, chain'd thunderbolts, and hail
 Of iron globes ; which on the victor host 590
 Levell'd, with such impetuous fury smote,
 That whom they hit, none on their feet might stand,
 Though standing else as rocks ; but down they fell.
 By thousands, angel on archangel roll'd ;

The sooner for their arms ; unarm'd they might 595
 Have easily, as spi'rits, evaded swift
 By quick contraction or remove : but now
 Foul dissipation follow'd, and forc'd rout ;
 Nor serv'd it to relax their ferried files.
 What should they do ? if on they rush'd, repulse 600
 Repeated, and indecent overthrow
 Doubled, would render them yet more despis'd,
 And to their foes a laughter ; for in view
 Stood rank'd of Seraphim another row,
 In posture to displode their second tire 605
 Of thunder : back defeated to return
 They worse abhor'd. Satan beheld their plight,
 And to his mates thus in derision call'd :
 O friends ! why come not on these victors proud ?
 Erewhile they fierce were coming ; and when we, 610
 To entertain them fair with open front
 And breast, (what could we more ?) propounded terms
 Of composition, strait they chang'd their minds,
 Flew off, and into strange vagaries fell,
 As they would dance ; yet for a dance they seem'd 615
 Somewhat extravagant and wild ; perhaps
 For joy of offer'd peace : but I suppose,
 If our proposals once again were heard,
 We should compel them to a quick result.

To whom thus Belial in like gamesome mood : 620
 Leader ! the terms we sent were terms of weight,
 Of hard contents, and full of force urg'd home,
 Such as we might perceive amus'd them all,
 And stumbled many : who receives them right,
 Had need from head to foot well understand ; 625

L. 620. *To whom thus Belial.]* Whoever remembers the character of Belial in the first and second books, and Mr. Addison's remarks upon it, will easily see the propriety of making Belial reply to Satan upon this occasion, and in this sportive manner, rather than Beelzebub, or Moloch, or any of the evil angels. Newton.

Not understood, this gift they have besides,
They show us when our foes walk not upright.

So they among themselves in pleasant vein
Stood scoffing, heighten'd in their thoughts beyond
All doubt of victory : Eternal might 630
To match with their inventions they presum'd
So easy', and of his thunder made a scorn,
And all his host derided, while they stood
A while in trouble : but they stood not long ;
Rage prompted them at length, and found them arms 635
Against such hellish mischief fit to' oppose.
Forthwith, (behold the excellence, the pow'r,
Which God hath in his mighty angels plac'd)
Their arms away they threw, and to the hills
(For earth hath this variety from heav'n 640
Of pleasure situate in hill and dale)
Light as the lightning glimpse they ran, they flew ;
From their foundations loos'ning to and fro,
They pluck'd the seated hills, with all their load,
Rocks, waters, woods, and by the shaggy tops 645
Up-lifting bore them in their hands. Amaze,
Be sure, and terror, seiz'd the rebel host,
When coming towards them so dread they saw
The bottom of the mountains upward turn'd ;
Till on those cursed engines triple-row 650
They saw them whelm'd, and all their confidence
Under the weight of mountains buried deep ;
Themselfes invaded next, and on their heads
Main promontories flung, which in the air 654
Came shadowing, and oppres'd whole legions arm'd ;
Their armour help'd their harm, crush'd in, and bruis'd
Into their substance pent, which wrought them pain
Implacable, and many a dolorous groan,
Long struggling underneath, ere they could wind 660
Out of such pris'on, though spi'rits of purest light :
Purest at first, now gross by sinning grown.

The rest, in imitation, to like arms
Betook them, and the neighb'ring hills upto :
So, hills amid the air encounter'd hills
Hurl'd to and fro with jaculation dire, 665
That under ground they fought in dismal shade ;
Infernal noise ! war seem'd a civil game
To this uproar ; horrid confusion heap'd
Upon confusion rose. And now all heav'n
Had gone to wrack, with ruin overspread, 670
Had not th' Almighty Father, where he sits
Shrin'd in his sanctuary of heav'n secure,
Consulting on the sum of things, foreseen
This tumult, and permitted all, advis'd :
That his great purpose he might so fulfil, 675
To honour his anointed Son aveng'd
Upon his enemies, and to declare
All pow'r on him transferr'd : whence to his Son,
Th' assessor of his throne, he thus began :
Effulgence of my glory, Son belov'd ! 680
Son ! in whose face invisible is beheld
Visibly, what by Deity I am ;
And in whose hand what by decree I do ;
Second Omnipotence ! two days are past,
Two days, as we compute the days of heav'n, 685
Since Michael and his pow'rs went forth to tame
These disobedient : sore hath been their fight,
As likeliest was, when two such foes met arm'd ;
For to themselves I left them ; and thou know'st,
Equal in their creation they were form'd, 690
Save what sin hath impair'd ; which yet hath wrought
Insensibly, for I suspend their doom ;
Whence in perpetual fight they needs must last
Endless, and no solution will be found.
War wearied hath perform'd what war can do, 695
And to disorder'd rage let loose the reins,
With mountains, as with weapons, arm'd ; which makes

Wild work in heav'n, and dange'rous to the main.

Two days are therefore past, the third is thine ;

For thee I have ordain'd it ; and thus far.

700

Have suffer'd, that the glory may be thine

Of ending this great war, since none but thou

Can end it. Into thee such virtue' and grace

Immense I have trans fus'd, that all may know

In heav'n, and hell, thy pow'r above compare :

705

And this perverse commotion govern'd thus,

To manifest thee worthiest to be Heir

Of all things ; to be Heir, and to be King

By sacred unction, thy deserved right.

Go then, thou Mightiest, in thy Father's might !

710

Ascend my chariot, guide the rapid wheels

That shake heav'n's basis, bring forth all my war,

My bow and thunder, my almighty arms

Gird on, and sword upon thy puissant thigh.

Pursue these sons of darknes ; drive them out

715

From all heav'n's bounds, into the utter deep ;

There let them learn, as likes them, to despise

God, and Messiah his anointed King.

He said, and on his Son with rays direct

Shone full ; he all his Father full express'd

720

Ineffably into his face receiv'd ;

And thus the Filial Godhead answ'ring spake :

O Father ! O supreme of heav'nly thrones !

First, Highest, Holiest, Best ! thou always seek'ft

To glorify thy Son, I always thee,

725

As is most just : this I my glory' account,

My exaltation, and my whole delight,

That thou in me well-pleas'd, declar'ft thy will

Fulfil'd, which to fulfil is all my blifs.

Sceptre, and pow'r, thy giving, I assume ;

730

And gladlier shall resign, when in the end

Thou shalt be all in all, and I in thee

For ever ; and in me all whom thou lov'ft :

But whom thou hat'st, I hate, and can put on
 Thy terrors, as I put thy mildness on, 735
 Image of thee in all things : and shall soon,
 Arm'd with thy might, rid heav'n of these rebell'd,
 To their prepar'd ill mansion driven down,
 To chains of darkness, and th' undying worm,
 That from thy just obedience could revolt, 740
 Whom to obey is happiness entire.
 Then shall thy saints unmix'd, and from th' impure
 Far separate, circling thy holy mount,
 Unfeigned halleluiahs to thee sing,
 Hymns of high praise, and I among them chief. 745

So said, he o'er his sceptre bowing, rose
 From the right hand of glory where he sat ;
 And the third sacred morn began to shine, [found
 Dawning through heav'n. Forth rush'd with whirlwind
 The chariot of Paternal Deity, 750
 Flashing thick flames, wheel within wheel undrawn,
 Itself instinct with spirit, but convoy'd
 By four cherubic shapes ; four faces each.
 Had wondrous ; as with stars, their bodies all,
 And wings, were set with eyes, with eyes the wheels
 Of beryl, and careering fires between ; 755
 Over their heads a chrystal firmament,
 Whereon a saphir throne, inlaid with pure
 Amber, and colours of the show'ry arch.
 He, in celestial panoply all arm'd 760

L. 756, *Beryl,*] or *Beril;* Chald. *Burla;* Arab. *Abelor;* which the Greeks and Latins turned into *Beryllus.* But Exod. xxviii. 20. and Ezek. i. 16 — x. 9. it is called *Tarshish;* which is also the name of the ocean, Psal. xlvi. 8. because this stone is of a sea colour. The Septuagint translates it *Chrysolite,* Gr. i. e. *the gold-coloured stone.* It is a precious stone of a faint green colour, like the water of the sea. Aser was engraved upon it; predicting that his habitations should be upon the sea coast, as it happened, Josh. xix. 29. This description of the chariot of the Deity is taken from the prophet *Ezekiel* and the *Revelation.*

Of radiant Urim, work divinely wrought !
 Ascended ; at his right hand, Victory
 Sat eagle-wing'd ; beside him hung his bow,
 And quiver with three-bolted thunder stor'd :

And from about him fierce effusion roll'd
 Of smoke, and bick'ring flame, and sparkles dire.

Attended with ten thousand thousand saints,

He onward came ; far off his coming shone ;

And twenty thousand (I their number heard)

Chariots of God, half on each hand, were seen.

He on the wings of Cherub rode sublime

On the chrystilline sky, in saphir thron'd,

Illustrious far and wide ; but by his own

First seen : them unexpected joy surpris'd,

When the great ensign of Meffiah blaz'd

Aloft by angels borne, his sign in heav'n :

Under whose conduct Michael soon reduc'd

His army, circumfus'd on either wing,

Under their head imbodyed all in one.

Before him pow'r divine his way prepar'd ;

At his command th' uprooted hills retir'd

Each to his place ; they heard his voice, and went

Obsequious ; heav'n his wonted face renew'd,

And with fresh flow'rets hill and valley smil'd.

This saw his hapless foes, but stood obdur'd,

And to rebellious fight rallied their powers,

Infensate ! hope conceiving from despair.

In heav'nly spi'rits could such perverseness dwell ?

But to convince the proud what signs avail,

Or wonders move th' obdurate to relent ?

They harden'd more by what might most reclaim,

Grieving to see his glory, at the fight

L. 761. *Urim.*] Heb. plural, i. e. lights. This word, with *Thummim*, i. e. perfections, was put in the high-priest's breast-plate ; to enquire and to receive answers from God : which continued in that church till the Babylonish captivity, Ezra ii. 63. Neh. vii. 65.

Took envy ; and aspiring to his height,
Stood reimbattled fierce, by force or fraud
Weening to prosper, and at length prevail 795
Against God and Messiah, or to fall
In univerſal ruin laſt ; and now
To final battle drew, disdaining flight,
Or faint retreat : when the great Son of God
To all his host on either hand thus ſpake : 800

Stand ſtill in bright array, ye saints ! here stand,
Ye angels arm'd ! this day from battle reſt :
Faithful hath been your warfare, and of God
Accepted, fearleſs in his righteous cause :
And as ye have receiv'd, ſo have ye done, 805
Invincibly : but of this cursed crew
The punishment to other hand belongs ;
Vengeance is his, or whose he ſole appoints :
Number to this day's work is not ordain'd,
Nor multitude : ſtand only, and behold. 810

God's indignation on these godleſs pour'd
By me ; not you, but me, they have despis'd,
Yet envied : againſt me is all their rage ;
Because the Father, t' whom in heav'n ſupreme
Kingdom, and pow'r, and glory appertains, 815
Hath honour'd me, according to his will.
Therefore to me their doom he hath affign'd :
That they may have their wiſh, to try with me
In battle which the stronger proves ; they all,
Or I alone againſt them : ſince by strength. 820

They measure all, of other excellence
Not emulous, nor care who them excels ;
Nor other ſtrife with them do I vouchſafe.

So ſpake the Son, and into terror chang'd
His count'nance, too severe to be beheld ! 825
And full of wrath bent on his enemies.
At once the four ſpread out their ſtarry wings,

With dreadful shade contiguous, and the orbs
 Of his fierce chariot roll'd, as with the sound
 Of torrent floods, or of a numerous host. 830

He on his impious foes right onward drove,
 Gloomy as night ; under his burning wheels
 The stedfast empyrean shook throughout,
 All but the throne itself of God. Full soon
 Among them he arriv'd ; in his right hand 835

Grappling ten thousand thunders, which he sent
 Before him, such as in their souls infix'd
 Plagues ; they astonish'd, all resistance lost,
 All courage ; down their idle weapons dropt ;
 O'er shields, and helms, and helmed heads he rode 840

Of thrones and mighty Seraphim prostrate ;
 That wish'd the mountains now might be again
 Thrown on them, as a shelter from his ire.
 Nor less on either side tempestuous fell
 His arrows, from the fourfold-visag'd four, 845

Distinct with eyes ; and from the living wheels,
 Distinct alike with multitude of eyes ;
 One spirit in them rul'd, and every eye
 Glar'd light'ning, and shot forth pernicious fire
 Among th' accurst, that wither'd all their strength,
 And of their wonted vigour left them drain'd, 851

Exhausted, spiritless, afflicted, fall'n.
 Yet half his strength he put not forth, but check'd
 His thunder in mid-volley ; for he meant
 Not to destroy, but root them out of heaven. 855

The overthrown he rais'd, and as a herd
 Of goats, or timorous flock, together throng'd,
 Drove them before him thunder-struck, pursu'd
 With terrors, and with furies, to the bounds
 And chrystral wall of heav'n ; which op'ning wide, 860

Roll'd inward, and a spacious gap disclos'd
 Into the wasteful deep : the monstrous sight
 Struck them with horror backward ; but far worse

Urg'd them behind : headlong themselves they threw
 Down from the verge of heav'n ; eternal wrath 865
 Burnt after them, to the bottomles pit.

Hell heard th' unsufferable noise : hell saw
 Heav'n ruining from heav'n, and would have fled
 Affrighted ; but strict Fate had cast too deep
 Her dark foundations, and too fast had bound. 870
 Nine days they fell : confounded Chaos roar'd,
 And felt tenfold confusion in their fall,
 Through his wild anarchy ; so huge a rout
 Incumber'd him with ruin ! hell at last
 Yawning receiv'd them whole, and on them clos'd : 875
 Hell, their fit habitation, fraught with fire
 Unquenchable, the house of woe and pain.
 Disburden'd heav'n rejoic'd, and soon repair'd
 Her mural breach, returning whence it roll'd.

Sole victor, from th' expulsion of his foes, 880
 Messiah his triumphal chariot turn'd :
 To meet him all his saints, who silent stood.
 Eye-witnesses of his almighty acts,
 With jubilee advanc'd ; and as they went,
 Shaded with branching palm, each order bright 885
 Sung triumph, and him fung victorious King,
 Son, Heir, and Lord ! to him dominion giv'n,
 Worthiest to reign. He celebrated rode
 Triumphant through mid-heav'n, into the courts
 And temple of his mighty Father thron'd 890
 On high ; who into glory him receiv'd,
 Where now he sits at the right hand of bliss.

Thus measuring things in heav'n by things on earth,
 At thy request, and that thou mayst beware
 By what is past, to thee I have reveal'd 895
 What might have else to human race been hid ;

L. 893. *Thus measuring things in heav'n by things on earth, &c.]*
 He repeats the same kind of apology here in the conclusion, that
 he made in the beginning of his narration. See L. 573, &c.—
Newton.

The discord which befel, and war in heav'n
Among th' angelic pow'rs, and the deep fall
Of those too high aspiring, who rebell'd
With Satan ; he who envies now thy state,900
Who now is plotting how he may seduce
Thee also from obedience, that, with him
Bereav'd of happiness, thou mayst partake
His punishment, eternal misery ;
Which would be all his solace and revenge,905
As a despite done against the Most High,
Thee once to gain companion of his woe.
But, listen not to his temptations, warn
Thy weaker ; let it profit thee to' have heard,
By terrible example, the reward910
Of disobedience : firm they might have stood,
Yet fell. Remember ! and fear to transgress !

End of Book Sixth.

PARADISE LOST.

BOOK THE SEVENTH.

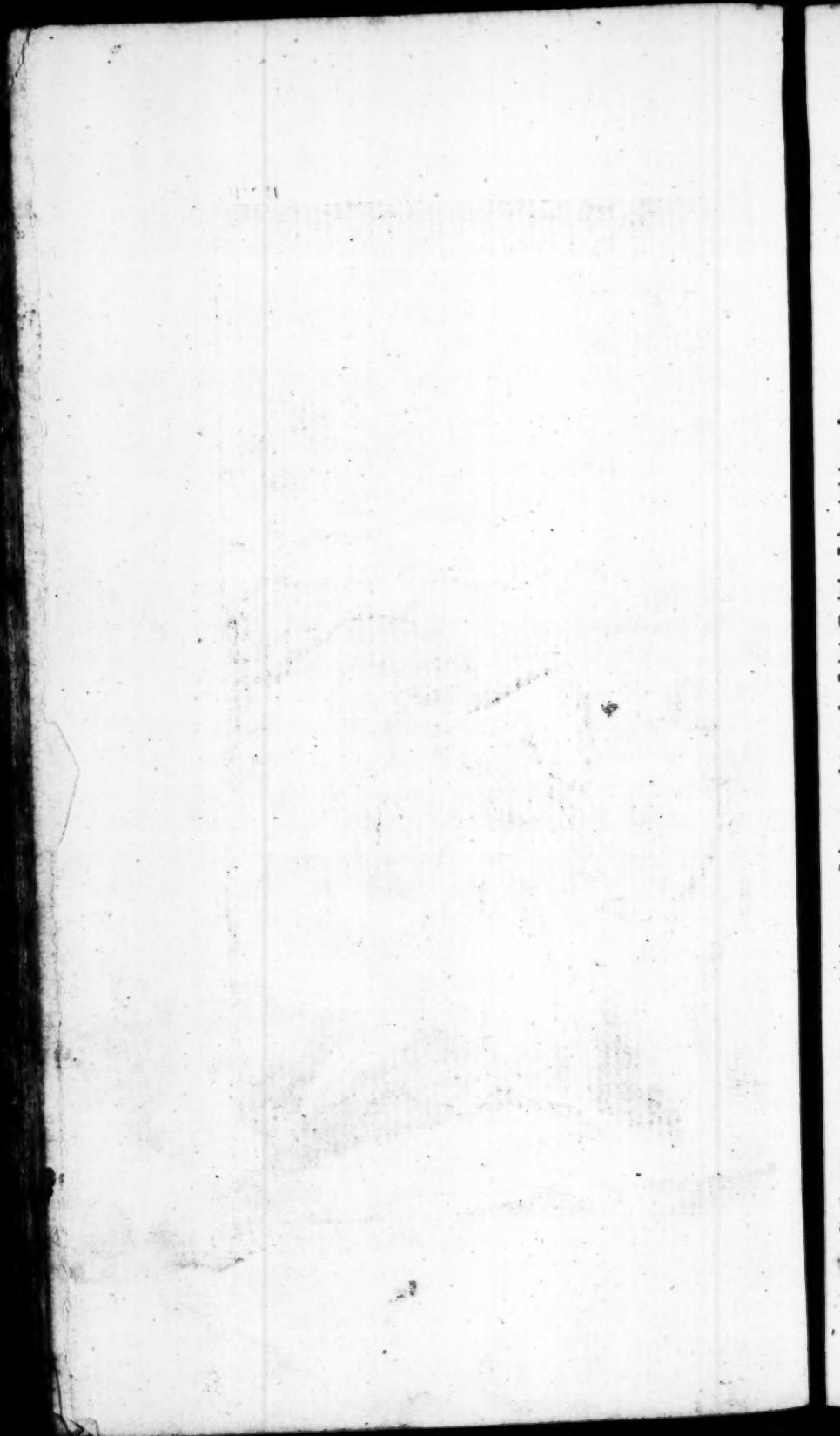
The ARGUMENT of Book VII.

RAPHAEL, at the request of Adam, relates how and wherefore this world was first created; that God, after the expelling of Satan and his angels out of heaven, declared his pleasure to create another world, and other creatures to dwell therein; sends his Son with glory and attendants of angels to perform the work of the creation in six days: the angels celebrate with hymns the performance thereof, and his reascension into heaven.

B.VII.



R. Cooper Sculp?



P A R A D I S E L O S T.

B O O K VII.

D**E**scend from heav'n, Urania ! by that name
If rightly thou art call'd, whose voice divine
Following, above th' Olympian hill I soar,
Above the flight of Pegasean wing.
The meaning, not the name, I call ; for thou, 5
Nor of the muses nine, nor on the top
Of old Olympus dwell'st ; but, heav'nly born,
Before the hills appear'd, or fountain flow'd,
Thou with Eternal Wisdom didst converse,
Wisdom thy sister, and with her didst play 10
In presence of th' Almighty Father, pleas'd
With thy celestial song. Upled by thee,
Into the heav'n of heav'ns I have presum'd,
An earthly guest, and drawn empyreal air,
Thy temp'ring ; with like safety guided down, 15
Return me to my native element :
Lest from this flying steed unrein'd, (as once
Bellerophon, though from a lower clime),

L. 1. *Urania.*] Lat. Gr. i. e. *heavenly*; one of the nine muses, the goddess of astronomy, and of all heavenly things. She is represented crowned with stars, and a great globe in her hands; to shew, that she teaches the way to heaven.

L. 4. *Pegasus.*] Gr. i. e. *a fountain*; the winged horse of the poets; because it is said, he opened the fountain *Hippocrene*, i. e. *the fountain of the horse*, by a kick of his heels, and flew up to heaven. This was a well of Beotia, near Helicon, dedicated to Apollo and the Muses.

L. 18. *Bellerophon.*] Lat. Gr. i. e. *a murderer of Bel'er*, his brother. Perseus the son of Glaucus king of Corinth is so called.

Dismounted, on the Aleian field I fall,
 Erroneous there to wander, and forlorn. 20
 Half yet remains unsung, but narrower bound
 Within the visible diurnal sphere ;
 Standing on earth, not rapt above the pole,
 More safe I sing with mortal voice, unchang'd
 To hoarse or mute, though fall'n on evil days,
 On evil days though fall'n, and evil tongues ; 25
 In darkness, and with dangers compas'd round,
 And solitude ; yet not alone, while thou
 Visit'st my slumbers nightly, or when morn
 Purples the east : still govern thou my song,
 Urania, and fit audience find, though few. 30
 But drivè far off the barbarous dissonance
 Of Bacchus and his revellers, the race

He was a noble youth ; and, after many exploits, being desirous of flying up to heaven by the help of his horse, was cast down headlong by Jupiter ; and by the fall he was made blind. Then he lived a wandering and vagabond life, like another Cain, and died with hunger, about A. M. 2693.

L. 19. *Aleian,*] of *Aleia* ; Lat. Gr. i. e. *wandering*. A field in Cilicia, where it is said that Perseus wandered after his fall from heaven.

L. 25. — *though fall'n on evil days.*] The repetition and turn of the words is very beautiful,

— though fall'n on evil days,

On evil days though fall'n, and evil tongues, &c.

A lively picture this, in a few lines, of the poet's wretched condition. *In darkness,* though is still understood ; he was not become *hoarse or mute*, though *in darkness*, though he was blind, *and with dangers compas'd round and solitude*, obnoxious to the government, and having a world of enemies among the royal party, and therefore obliged to live very much in privacy and alone. *Newton.*

L. 33. *Of Bacchus and his revellers.*] It is not improbable that the poet intended this as an oblique satire upon the dissoluteness of Charles II. and his court ; from whom he seems to apprehend the fate of *Orpheus*, a famous poet of Thrace, who though he is said to have charmed woods and rocks with his divine songs, yet was torn to pieces by the Bacchanalian women on Rhodope, a mountain of Thrace ; nor could the Muse Calliope his mother defend him. *So fail not thou, who thee implores* ; nor was his wish ineffectual ; for the government suffered him to live and die unmolested. *Newton.*

Of that wild rout that tore the Thracian bard
 In Rhodope, where woods and rocks had ears 35
 To rapture, till the savage clamour drown'd
 Both harp and voice ; nor could the muse defend
 Her son. So fail not thou, who thee implores :
 For thou art heav'nly, she an empty dream.

Say goddess, what ensu'd when Raphael,
 The affable archangel, had forewarn'd 40
 Adam, by dire example, to beware
 Apostasy, by what befel in heav'n
 To those apostates, lest the like befall
 In Paradise to Adam, or his race,
 Charg'd not to touch the interdicted tree, 45
 If they transgres, and slight that sole command,
 So easily obey'd, amid the choice
 Of all tastes else to please their appetites,
 Though wand'ring. He, with his consoled Eve, 50
 The story heard attentive, and was fill'd
 With admiration and deep muse, to hear
 Of things so high and strange, things to their thought
 So unimaginable as hate in heav'n,
 And war so near the peace of God in blifs, 55
 With such confusion : but the evil soon
 Driv'n back, redounded as a flood on those
 From whom it sprung, impossible to mix
 With blessedness. Whence Adam soon repeal'd
 The doubts that in his heart arose : and now 60
 Led on, yet sinless, with desire to know
 What nearer might concern him ; how this world
 Of heav'n and earth conspicuous first began ;
 When, and whereof created, for what cause ;
 What within Eden or without was done 65
 Before his memory ; as one whose drouth,

B. 34. *Thracian bard,*] viz. *Orpheus*, who was torn in pieces by the Ciconian or Thracian women, when they celebrated the feasts of *Bacchus*.

Yet scarce allay'd, still eyes the current stream,
Whose liquid murmur heard, new thirst excites,
Proceeded thus to ask his heav'nly guest :

Great things, and full of wonder in our ears, 70
Far diff'ring from this world, thou hast reveal'd,
Divine interpreter ! by favour sent
Down from the empyrean, to forewarn
Us timely' of what might else have been our loss,
Unknown, which human knowledge could not reach :
For which to th' infinitely Good we owe 76
Immortal thanks ; and his admonishment
Receive, with solemn purpose to observe
Immutably his Sov'reign will, the end
Of what we are. But, since thou hast vouchsaf'd 80
Gently, for our instruction, to impart
Things above earthly thought, which yet concern'd
Our knowing, as to highest wisdom seem'd,
Deign to descend now lower, and relate
What may no less, perhaps, avail us known, 85
How first began this heav'n, which we behold
Distant so high, with moving fires adorn'd
Innumerable ; and this which yields or fills
All space, the ambient air wide interfus'd,
Embracing round this florid earth : what cause 90
Mov'd the Creator, in his holy rest
Through all eternity, so late to build
In Chaos ; and the work begun, how soon
Absolv'd : if unforbid thou mayst unfold
What we, not to explore the secrets, ask 95
Of his eternal empire, but the more
To magnify his works, the more we know.
And the great light of day yet wants to run
Much of his race, though steep ; suspense in heav'n,
Held by thy voice, thy potent voice he hears, 100
And longer will delay to hear thee tell
His generation, and the rising birth

Of nature from the unapparent deep :
 Or, if the star of ev'ning, and the moon
 Haste to thy audience, night with her will bring 105
 Silence, and sleep, list'ning to thee, will watch ;
 Or we can bid his absence, till thy song
 End, and dismiss thee ere the morning shine.

Thus Adam his illustrious guest besought ;
 And thus the godlike angel answer'd mild : 110

This also thy request, with caution ask'd,
 Obtain ; though to recount almighty works,
 What words or tongue of Seraph can suffice,
 Or heart of man suffice to comprehend ?
 Yet what thou canst attain, which best may serve
 To glorify the Maker, and infer 116
 Thee also happier, shall not be with-held
 Thy hearing : such commission from above
 I have receiv'd, to answer thy desire
 Of knowledge within bounds ; beyond abstain 120

To ask ; nor let thine own inventions hope
 Things not reveal'd, which th' invisible King,
 Only omniscient, hath suppress'd in night ;
 To none communicable in earth or heav'n :
 Enough is left besides to search and know. 125
 But knowledge is as food, and needs no less
 Her temp'rance over appetite, to know
 In measure what the mind may well contain :
 Oppresses else with surfeit, and soon turns
 Wisdom to folly', as nourishment to wind.

Know then, that after Lucifer from heav'n
 (So call him, brighter once amid the host
 Of angels, than that star the stars among)
 Fell with his flaming legions through the deep
 Into his place, and the great Son return'd 135.
 Victorious with his saints, th' omnipotent
 Eternal Father from his throne beheld

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Their multitude, and to his Son thus spake :

At least our envious foe hath fail'd, who thought

All like himself rebellious, by whose aid

140

'This inaccessible high strength, the seat

Of Deity supreme, US dispossess'd,

He trusted to have seiz'd, and into fraud

Drew many, whom their place knows here no more :

Yet far the greater part have kept, I see,

145

Their station : Heav'n, yet populous, retains

Number sufficient to possess her realms,

Though wide ; and this high temple to frequent

With ministeries due and solemn rites.

But lest his heart exalt him in the harm

150

Already done, to have dispeopled heav'n,

My damage fondly deem'd, I can repair

That detriment, if such it be, to lose

Self-lost ; and in a moment will create

Another world ; out of one man a race

155

Of men innumerable, there to dwell,

Not here ; till by degrees of merit rais'd,

They open to themselves at length the way

Up hither, under long obedience try'd ;

And earth be chang'd to heav'n, and heav'n to earth,

One kingdom, joy and union without end.

161

Mean-while, inhabit lax, ye pow'rs of heav'n ;

And thou my Word, begotten Son, by thee

This I perform ; speak thou, and be it done :

My overshadowing Spi'rit and might with thee

165

I send along : ride forth and bid the deep

Within appointed bounds be heav'n and earth :

Boundless the deep, because I AM who fill

Infinitude ; nor vacuous the space.

Though I uncircumscrib'd myself retire,

170

And put not forth my goodness, which is free

To act or not, Necessity and Chance

Approach not me ; and what I will is fate.

So spake th' Almighty, and to what he spake
His Word, the Filial Godhead, gave effect. 175.

Immediate are the acts of God, more swift
Than time or motion ; but to human ears
Cannot without proceſs of ſpeech be told,
So told as earthly notion can receive.

Great triumph and rejoicing was in heav'n, 180.
When ſuch was heard declar'd th' Almighty's will ;

Glory they ſung to the Moft High, good-will.

To future men, and in their dwellings peace :

Glory to him, whose juſt avenging ire

Had driven out th' ungodly from his fight, 185.

And th' habitations of the juſt : to him

Glory and praise, whose wiſdom had ordain'd

Good out of evil to create ; instead

Of ſpi'rits malign, a better race to bring

Into their vacant room, and thence diſſufe. 190

His good to worlds and ages infinite.

So ſang the Hierarchies.. Mean-while the Son
On his great expedition now appear'd,
Girt with Omnipotence, with radiance crown'd.
Of maſteſty divine ; ſapience and love. 195

Immense, and all his Father in him ſhone,

About his chariot numberleſs were pour'd.

Cherub and Seraph, Potentates and Thrones,

And Virtues, winged ſpi'rits, and chariots wing'd

From th' armoury of God ; where stand of old 200.

Myriads, between two brazen mountains lodg'd.

Againſt a ſolemn day, harnell'd at hand,

Celestial equipage ; and now came forth

Spontaneous, for within them ſpirit liv'd,

Attendant on their Lord : heav'n open'd wide 205

Her ever-during gates, harmonious ſound

On golden hinges moving, to let forth

The King of Glory, in his pow'rful Word.

And Spirit coming to create new worlds. 209

On heav'nly ground they stood, and from the shore

They view'd the vast immeasurable abyss,

Outrageous as a sea, dark, wasteful, wild,

Up from the bottom turn'd by furious winds,

And surging waves, as mountains, to assault

Heav'n's height, and with the centre mix the pole. 215

Silence, ye troubled waves, and thou deep, peace,

Said then th' omnific Word, your discord end :

Nor stay'd; but on the wings of Cherubim

Uplifted, in paternal glory rode

Far into Chaos, and the world unborn ; 220

For Chaos heard his voice : him all his train

Follow'd in bright possession, to behold

Creation, and the wonders of his might.

Then stay'd the fervid wheels, and in his hand

He took the golden compasses, prepar'd

In God's eternal store, to circumscribe

This universe, and all created things.

One foot he center'd, and the other turn'd

Round through the vast profundity obscure ;

And said, Thus far extend, thus far thy bounds, 230

This be thy just circumference, O world.

Thus God the heav'n created, thus the earth ;

Matter unform'd and void : darkness profound

Cover'd th' abyss ; but on the wat'ry calm

His brooding wings the Spi'rit of God outspread, 235

And vital virtue' infus'd, and vital warmth

Throughout the fluid mass ; but downward purg'd

The black, tartareous, cold, infernal dregs,

Adverse to life : then founded, then conglob'd

Like things to like ; the rest to several place

Disparted, and between spun out the air,

And earth self-balanc'd on her centre hung. 240

Let there be light, said God ; and forthwith light

Ethereal, first of things, quintessence pure,

Sprung from the deep ; and from her native east 245
To journey through the airy gloom began,
Spher'd in a radiant cloud ; for yet the sun
Was not ; she in a cloudy tabernacle
Sojourn'd the while. God saw the light was good :
And light from darkness by the hemisphere 250
Divided : light the Day, and darkness Night
He nam'd. Thus was the first day ev'n and morn ;
Nor past uncelebrated, nor unsung
By the celestial choirs, when orient light
Exhaling first from darkness they beheld ; 255
Birth-day of heav'n and earth ; with joy and shout,
The holy universal orb they fill'd ;
And touch'd their golden harps, and hymning prais'd
God and his works ; Creator him they sung,
Both when first ev'ning was, and when first morn.
Again, God said, Let there be firmament 161
Amid the waters, and let it divide
The waters from the waters : and God made
The firmament, expanse of liquid, pure,
Transparent, elemental air, diffus'd 265
In circuit to the uttermost convex
Of this great round : partition firm and sure,
The waters underneath from those above
Dividing : for as earth, so he the world
Built on circumfluous waters calm, in wide 270
Cryftalline ocean, and the loud misrule
Of Chaos far remov'd ; lest fierce extremes
Contiguous might distemper the whole frame :
And Heav'n he nam'd the Firmament : so ev'n
And morning chorus sung the second day. 275
The earth was form'd, but in the womb as yet
Of waters, embryon immature involv'd,
Appear'd not : over all the face of earth
Main ocean flow'd ; not idle, but with warm

Prolific humour soft'ning all her globe, 280
 Fermented the great mother to conceive,
 Satiate with genial moisture : when God said,
 Be gather'd now ye waters under heav'n
 Into one place, and let dry land appear.
 Immediately the mountains huge appear 285
 Emergent, and their broad bare backs up heave.
 Into the clouds, their tops ascend the sky :
 So high as heav'd the tumid hills, so low
 Down sunk a hollow bottom, broad and deep,
 Capacious bed of waters : thither they 290
 Hasted with glad precipitance, uproll'd,
 As drops off dust conglobing from the dry ;
 Part rise in chrystral wall, or ridge direct,
 For haste ; such flight the great command impres'd
 On the swift floods : as armies at the call 295
 Of trumpet (for of armies thou hast heard)
 Troop to their standard, so the wat'ry throng,
 Waye rolling after wave, where way they found ;
 If steep, with torrent rapture ; if through plain,
 Soft ebbing ; nor withstood them rock or hill ; 300
 But they, or under ground, or circuit wide
 With serpent error wand'ring, found their way,
 And on the washy ooze deep channels wore ;
 Easy, ere God had bid the ground be dry,
 All but within those banks, where rivers now 305
 Stream, and perpetual draw their humid train.
 The dry-land, Earth ; and the great receptacle
 Of congregated waters he call'd Seas ;
 And saw that it was good ; and said, Let th' earth
 Put forth the verdant grass, herb-yielding seed, 310
 And fruit-tree yielding fruit after her kind ;
 Whose seed is in herself upon the earth.
 He scarce had said, when the bare earth, till then
 Desert and bare, unsightly, unadorn'd,

Brought forth the tender grass, whose verdure clad
Her universal face with pleasant green ; 316
Then herbs of every leaf, that sudden flow'r'd
Opening their various colours, and made gay
Her bosom, smelling sweet : and, these scarce blown,
Forth flourish'd thick the cluft'ring vine, forth crept
The smelling gourd, up stood the corny reed 321
Imbattled in her field ; and th' humble shrub,
And bush with frizzled hair implicit : last
Rose as in dance, the stately trees, and spread
Their branches hung with copious fruit ; or gemm'd
Their blossoms : with high woods the hills were
crown'd, 326

With tufts the vallies, and each fountain-side,
With borders long the rivers : that earth now
Seem'd like to heav'n ; a seat where gods might dwell,
Or wander with delight, and love to haunt 330
Her sacred shades ; though God had yet not rain'd
Upon the earth, and man to till the ground
None was : but from the earth a dewy mist
Went up and water'd all the ground, and each
Plant of the field ; which, ere it was in th' earth, 335
God made, and every herb, before it grew
On the green stem : God saw that it was good.
So ev'n and morn recorded the third day.

Again th' Almighty spake : Let there be lights
High in th' expanse of heaven, to divide 340
The day from night ; and let them be for signs,
For seasons, and for days, and circling years ;
And let them be for lights, as I ordain
Their office in the firmament of heav'n,
To give light on the earth ; and it was so. 345
And God made two great lights, great for their use
To man ; the greater to have rule by day,
The less by night, altern : and made the stars,
And set them in the firmament of heav'n,

To' illuminate the earth, and rule the day, 350
 In their vicissitude, and rule the night,
 And light from darkness to divide. God saw,
 Surveying his great work, that it was good:
 For, of celestial bodies first, the sun,
 A mighty sphere ! he fram'd ; unlightsome first, 355
 Though of ethereal mold : then form'd the moon
 Globose, and every magnitude of stars,
 And sow'd with stars the heav'n, thick as a field.
 Of light by far the greater part he took,
 Transplanted from her cloudy shrine, and plac'd 360
 In the sun's orb, made porous to receive
 And drink the liquid light, firm to retain
 Her gather'd beams, great palace now of light.
 Hither, as to their fountain, other stars
 Repairing, in their golden urns draw light ; 365
 And hence the morning planet gilds her horns ;
 By tincture, or reflection, they augment
 Their small peculiar, though, from human sight
 So far remote, with diminution seen.
 First in his east the glorious lamp was seen, 370
 Regent of day, and all th' horizon round
 Invested with bright rays, jocund to run
 His longitude through heav'n's high road : the gray
 Dawn, and the Pleiades, before him danc'd,
 Shedding sweet influence. Less bright the moon, 375
 But opposite in levell'd west was set,
 His mirror, with full face borrowing her light
 From him ; for other light she needed none
 In that aspect ; and still that distance keeps
 Till night ; then in the east her turn she shines, 380
 Revolv'd on heav'n's great axle, and her reign
 With thousand lesser lights dividual holds,
 With thousand thousand stars, that then appear'd
 Spangling the hemisphere : then first adorn'd
 With their bright luminaries, that set and rose, 385

Glad ev'ning and glad morn crown'd the fourth day.

And God said, Let the waters generate
Reptile, with spawn abundant, living soul :
And let fowl fly above the earth, with wings
Display'd on the open firmament of heav'n. 390
And God created the great whales, and each
Soul living, each that crept, which plenteously
The waters generated by their kinds,
And every bird of wing after his kind ;
And saw that it was good, and bless'd them, saying,
Be fruitful, multiply, and in the seas, 396
And lakes, and running streams, the waters fill ;
And let the fowl be multiply'd on th' earth.
Forthwith the sounds and seas, each creek and bay,
With fry innumerable swarm, and shoals 400
Of fish, that with their fins and shining scales
Glide under the green wave, in sculls that oft
Bank the mid sea : part single, or with mate,
Graze the sea-weed their pasture ; and through groves
Of coral stray ; or sporting with quick glance, 405
Show to the sun their wav'd coats, dropt with gold ;
Or in their pearly shells at ease, attend
Moist nutriment ; or under rocks their food
In jointed armour watch : on smooth the seal,
And bended dolphins play : part huge of bulk 410

L. 391. *Whales.*] Sax. O. E. The hugest creatures in the sea, as elephants are on the dry land: they are mentioned in particular, Gen. i. 21.

L. 410. *Dolphins.*] from *Delphi*; Lat. from the Gr. because the people of Delphi first discovered this fish; or *Delphax*, Gr. i. e. an hog; because it resembles one in its long snout, fatness, ribs, liver, and entrails. It is called the *sea-hog*, and the sacred fish, because it was consecrated to Neptune. A dolphin is a large fish, not unlike a porpoise; very straight, and the swiftest of all fishes or birds; as swift as an arrow; it will overtake a ship in full sail before the wind, and continually in motion. It doth live twenty or thirty years, and three or four days out of water, as an eel doth. Dolphins are said to be lovers of men. It is a certain sign of a tempest when they sport on the water. Their flesh was of great request among the ancients. They have no gall.

Wallowing unwieldy', enormous in their gait,
 Tempest the ocean : there leviathan,
 Hugest of living creatures, on the deep
 Stretch'd like a promontory, sleeps or swims,
 And seems a moving land, and at his gills 415
 Draws in, and at his trunk spouts out a sea.
 Mean-while the tepid caves, and fens, and shores,
 Their brood as num'rous hatch, from th' egg that soon
 Bursting with kindly rupture forth disclos'd
 Their callow young, but feather'd soon and fledge, 420
 They summ'd their pens, and soaring th' air sublime,
 With clang despis'd the ground, under a cloud
 In prospect : there the eagle and the stork
 On cliffs and cedar-tops their eyries build :
 Part loosely wing the region ; part more wise 425
 In common, rang'd in figure wedge their way,
 Intelligent of seasons, and set forth
 Their airy caravan, high over seas
 Flying, and over lands with mutual wing
 Easing their flight ; so steers the prudent crane 430
 Her annual voyage, borne on winds ; the air
 Flotes, as they pass, fann'd with unnumber'd plumes :
 From branch to branch the smaller birds with song
 Solac'd the woods, and spread their painted wings

L. 423. *Stork.*] Sax. Gr. Heb. *Chabdah*, i. e. *kindness*, or *natural affection* ; because that bird hath a great love to its young ; and they to the old ones. A fowl bigger than a common heron, with a white head, neck, belly, tail and fore part; but black in the back, with broad claws, like the nails of a man.

L. 426.—*rang'd in figure wedge their way.*] Pliny has described certain birds of passage, flying in the form of a wedge, and spreading wider and wider. Those behind rest upon those before, till the leaders being tired are in their turn received into the rear.

L. 430. *Crane.*] Sax. O. E. A name formed from its sound. A bird of passage, celebrated by the prophet, for her observing the fit time of coming and going from one country to another, Jer. viii. 7. It is a bird with a very long bill, neck, and legs; sometimes weighing ten pounds; and is a water fowl resorting in fens.

Book VII. PARADISE LOST. 223

'Till ev'n ; nor then the solemn nightingale 435
Ceas'd warbling, but all night tun'd her soft lays:
Others on silver lakes and rivers bath'd
Their downy breast ; the lwan, with arched neck
Between her white wings mantling proudly, rows
Her state with oary feet ; yet oft they quit 440
The dank, and rising on stiff pennons, tower
The mid aereal sky : others on ground
Walk'd firm ; the crested cock, whose clarion sounds
The silent hours ; and th' other, whose gay train
Adorns him, colour'd with the florid hue 445
Of rainbows and starry' eyes. The waters thus
With fish replenish'd, and the air with fowl,
Ev'ning and morn solemniz'd the fifth day.

The sixth, and of creation last, arose
With ev'ning harps and matin ; when God said, 450
Let th' earth bring forth foul living in her kind,
Cattle, and creeping things, and beast of th' earth,
Each in their kind. The earth obey'd ; and strait
Op'ning her fertile womb, teem'd at a birth
Innumerable living creatures, perfect forms, 455
Limb'd and full grown : out of the ground up rose,
As from his lair, the wild beast where he wons
In forest wild, in thicket, brake, or den :
Among the trees in pairs they rose, they walk'd ;
The cattle in the fields, and meadows green : 460
Those rare and solitary, these in flocks
Pasturing at once, and in broad herds upsprung.
The grassy clods now calv'd, now half appear'd
The tawny lion, pawing to get free
His hinder parts ; then springs as broke from bonds, 465
And rampant shakes his brindled mane : the ounce,
The libbard, and the tyger, as the mole
Rising, the crumbled earth above them threw
In hillocks ; the swift stag from under ground

Bore up his branching head : scarce from his mold 470
 Behemoth, biggest born of earth, upheav'd

His vastness : fleec'd the flocks, and bleating rose,
 As plants : ambiguous between sea and land,
 The river horse, and scaly crocodile.

At once came forth whatever creeps the ground, 475

Insect or worm : those wav'd their limber fans

For wings, and smallest lineaments exact

In all the liveries deck'd of summer's pride,

With spots of gold and purple', azure and green :

These, as a line, their long dimension drew, 480

Streaking the ground with sinuous trace ; not all

Minims of nature ; some of serpent-kind,

Wondrous in length and corpulence, involv'd

Their snaky folds, and added wings. First crept

The parsimonious emmet, provident

485

Of future ; in small room large heart inclos'd,

Pattern of just equality perhaps

Hereafter, joined in her popular tribes

Of commonalty. Swarming next appear'd

The female bee, that feeds her husband drone

490

L. 474. *Crocodile.*] Lat. Gr. i. e. *yellow*; because it is of a yellow colour; or because it hateth the smell and taste of saffron, which is yellow. A huge, voracious, and very strong, but timorous beast, in the Nile, Ganges, &c. living equally upon land and water; as our geese, ducks, otters, &c. Its jaws are wide enough to swallow a man whole, full of teeth. It hath sixty bones or joints in the back; and is the only beast that hath no tongue. The upper skin is firm, hard and impenetrable with any dart, spear or shot, no not with a loaded cart; and therefore, *scaly* is a proper epithet; but it may be wounded in the belly. It swims with the feet, and fins, which are upon the tail; but is very slow in its pace, because the feet are short. The tail is near as long as the whole body. It lays its eggs in the sand or earth, and brings forth its young every year. Its eggs are as big as a goose's, and it lays one every day for sixty days. It is thought that they live 100 years, and are generally thirty feet long.

L. 490. *Drone.*] Sax. O. E. A wasp or old male bee, without a sting, who propagates the species, but cannot gather honey, for want of it. Therefore, he sits and hatches the brood, keeps the eggs warm, while the female bees gather the honey abroad; and

Deliciously, and builds her waxen cells
 With honey stor'd. The rest are numberless,
 And thou their natures know'it, and gav'it them names;
 Needless to thee repeated: nor unknown
 The serpent, subtlest beast of all the field, 495
 Of huge extent sometimes, with brazen eyes
 And hairy mane terrific, though to thee
 Not noxious, but obedient at thy call.

Now heav'n in all her glory shone, and roll'd
 Her motions, as the great first Mover's hand 500
 First wheel'd their course; earth in her rich attire
 Consummate lovely smil'd; air, water, earth,
 By fowl, fish, beast, was flown, was swum, was walk'd
 Frequent; and of the sixth day yet remain'd:
 There wanted yet the master-work, the end 505
 Of all yet done; a creature, who not prone
 And brute as other creatures, but endu'd.
 With sanctity of reason, might erect
 His stature, and upright with front serene
 Govern the rest, self-knowing, and from thence 510
 Magnanimous to correspond with heav'n,
 But grateful to acknowledge whence his good
 Descends; thither with heart, and voice, and eyes
 Directed in devotion, to adore
 And worship God supreme, who made him chief 515

does not stir from the brood till they come home fraughted with
 honey, and so discharge him.

Ibid. [The female bee, that feeds her husband drone
 Deliciously, and builds her waxen cells.] Dr. Bentley would throw
 out part of these verses, and read thus:

Th' industrious bee that builds her waxen cells.

The *drone* (says he) is not the *bee's* husband; and that *bees* are all
females, seems an idle and idiotical notion, against the course and
 rule of nature. But (however that be) both those opinions had
 been strenuously maintained by Mr. Charles Butler, in the fourth
 chapter of his curious treatise upon bees, entitled, *The Feminine
 Monarchy*, printed in 1634: and it seems to have been the pre-
 vailing doctrine in Milton's days. No need, then, to suspect the e-
 ditor's hand here. *Pearce.*

Of all his works : therefore th' omnipotent
Eternal father (for where is not he
Present ?) thus to his Son audibly spake :

Let us make now Man in our image, Man
In our similitude ; and let them rule 520
Over the fish and fowl of sea and air,
Beast of the field, and over all the earth,
And ev'ry creeping thing that creeps the ground.

This said, he form'd thee, Adam ! thee, O Man !
Dust of the ground, and in thy nostrils breath'd 525
The breath of life : in his own image he
Created thee ; in the image of God
Express ; and thou becam'st a living soul.
Male he created thee, but thy consort
Female, for race ; then blefs'd mankind, and faid, 530
Be fruitful, multiply, and fill the earth,
Subdue it, and throughout dominion hold
Over fish of the sea, and fowl of th' air,
And every living thing that moves on th' earth,
Where-ever thus created, for no place 535
Is yet distinct by name, thence, as thou know'st,
He brought thee into this delicious grove,
This garden, planted with the trees of God,
Delectable both to behold and taste ;
And freely all their pleasant fruit for food 540
Gave thee ; all sorts are here that all th' earth yields,
Variety without end ; but of the tree,
Which tasted works knowledge of good and evil,
Thou may'st not ; in the day thou eat'st, thou dy'st :
Death is the penalty impos'd : beware, 545
And govern well thy appetite ; lest Sin
Surprise thee, and her black attendant, Death.

Here finish'd he, and all that he had made
View'd, and behold all was entirely good ;
So ev'n and morn accomplish'd the fixth day : 550

Yet not till the Creator from his work
 Desisting, though unwearied, up return'd,
 Up to the heav'n of heav'ns, his high abode,
 Thence to behold this new created world,
 Th' addition of his empire, how it show'd 555
 In prospect from his throne, how good, how fair,
 Answering his great idea. Up he rode,
 Follow'd with acclamation, and the sound
 Symphonious of ten thousand harps, that tun'd
 Angelic harmonies : the earth, the air 560
 Resounded, (thou remember'st, for thou heardst,)
 The heav'ns and all the constellations rung,
 The planets in their station lift'ning stood,
 While the bright pomp ascended jubilant.
 Open, ye everlasting gates, they fung, 565
 Open, ye heav'ns, your living doors ; let in
 The great Creator, from his work return'd
 Magnificent, his six days work, a world ;
 Open, and henceforth oft ; for God will deign
 To visit oft the dwellings of just men, 570
 Delighted, and with frequent intercourse
 Thither will send his winged messengers
 On errands of supernal grace. So fung
 The glorious train ascending. He through heav'n,
 That open'd wide her blazing portals, led 575
 To God's eternal house direct the way ;
 A broad and ample road, whose dust is gold,
 And pavement stars, as stars to thee appear,
 Seen in the galaxy, that milky way,
 Which nightly, as a circling zone, thou seeft 580
 Powder'd with stars. And now on earth the seventh
 Ev'ning arose in Eden ; for the sun
 Was set, and twilight from the east came on,
 Forerunning night ; when at the holy mount
 Of Heav'n's high-seated top, th' imperial throne 585

Of Godhead, fix'd for ever firm and sure,
 The Filial Pow'r arriv'd, and sat him down
 With his great Father ; for he also went
 Invisible, yet stay'd, (such privilege
 Hath Omnipresence,) and the work ordain'd, 590
 Author and end of all things ; and from work
 Now resting, bless'd and hallow'd the sev'nth day,
 As resting on that day from all his work :
 But not in silence holy kept ; the harp
 Had work, and rested not ; the solemn pipe, 595
 And dulcimer, all organs of sweet stop,
 All sounds on fret by string or golden wire,
 Temper'd soft tunings, intermix'd with voice
 Choral or unison ; of incense clouds,
 Fuming from golden censers, hid the mount. 600
 Creation and the six days acts they sung,
 Great are thy works, Jehovah, infinite
 Thy pow'r ; what thought can measure thee, or tongue
 Relate thee ? greater now in thy return
 Than from the giant-angels : thee that day 605
 Thy thunders magnify'd ; but to create
 Is greater than created to destroy.
 Who can impair thee, mighty King, or bound.
 Thy empire ? Easily the proud attempt
 Of spi'rits apostate, and their counsels vain, 610
 Thou hast repell'd ; while impiously they thought
 Thee to diminish, and from thee withdraw
 The number of thy worshippers. Who seeks
 To lessen thee, against his purpose serves
 To manifest the more thy might : his evil 615
 Thou usest, and from thence creat'st more good.
 Witness this new-made world, another heav'n,

L. 602. *Great are thy works, Jehovah, &c.]* Milton is generally truly orthodox. In this hymn, the angels intimate the unity of the Son with the Father, singing to both as one God, Jehovah. *New-ton.*

From heaven-gate not far, founded in view
On the clear hyaline, the glassy sea ;
Of amplitude almost immense, with stars
Numerous, and every star perhaps a world
Of destin'd habitation ; but thou know'st
Their seasons : among these the seat of men,
Earth, with her nether ocean circumfus'd,
Their pleasant dwelling-place. Thrice happy men, 625
And sons of men, whom God hath thus advanc'd,
Created in his image, there to dwell,
And worship him ; and in reward to rule
Over his works, on earth, in sea, or air ;
And multiply a race of worshippers, 630
Holy and just : thrice happy, if they know
Their happiness, and persevere upright.

So sung they, and the empyrean rung
With halleluiyahs : thus was sabbath kept.
And thy request think now fulfill'd, that ask'd 635
How first this world, and face of things, began ;
And what before thy memory was done
From the beginning, that posterity,
Inform'd by thee, might know : if else thou seek'st
Ought, not surpassing human measure, say. 640

L. 634. Sabbath.] Heb. i. e. a rest. This was the first sabbath
instituted by God.

End of Book SEVENTH.

